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SEPTEMBER, 1946 - 25c per copy



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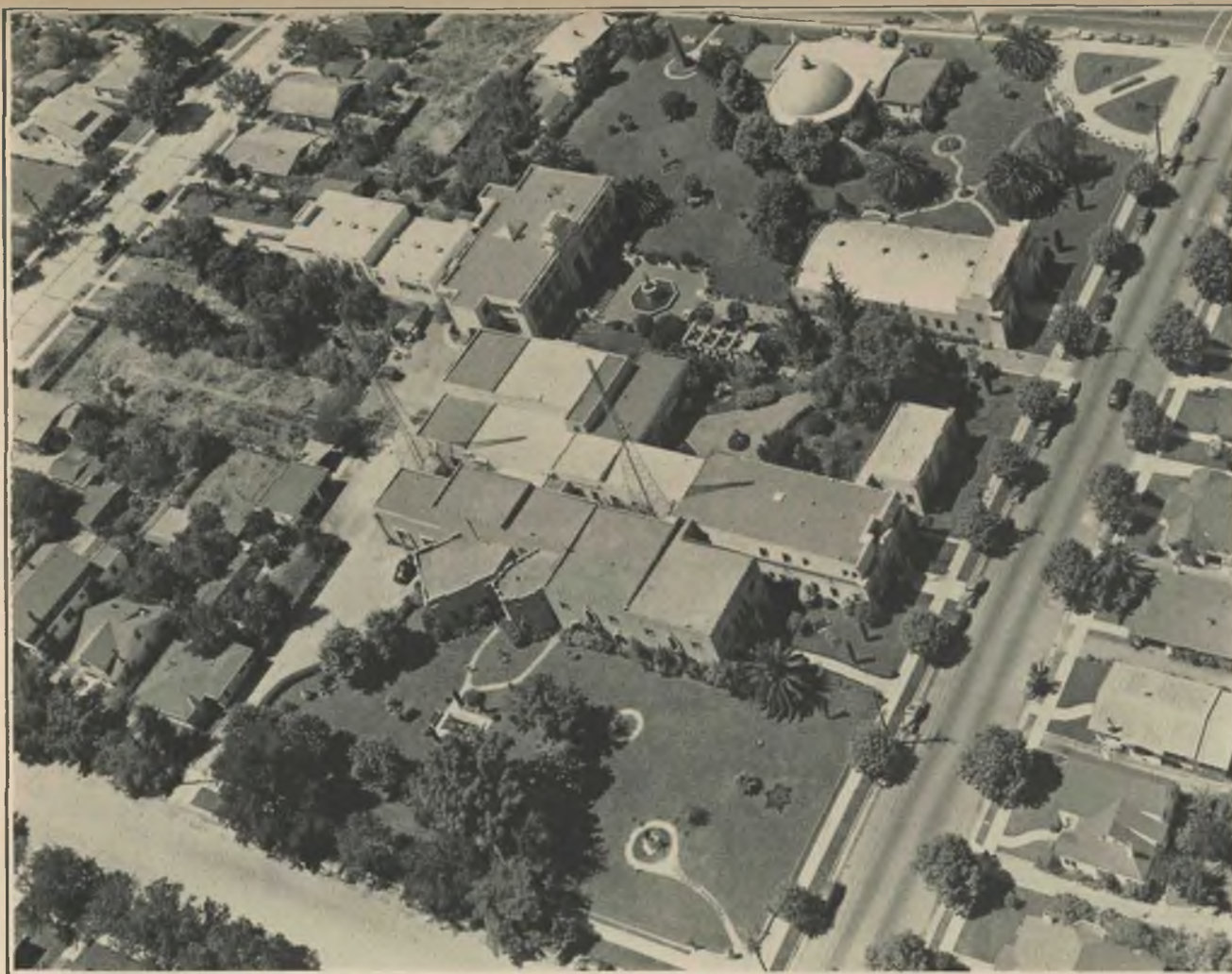
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SAN JOSE, CALIFORNIA, U. S. A.




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AERIAL VIEW OF ROSICRUCIAN PARK

The above picture was taken by Frater F. L. Glaze, on July 2, 1946, at an altitude of nine hundred feet. In the upper right-hand corner are the intersection of Park and Naglee Avenues and the main entrance to Rosicrucian Park. Immediately to the left are the planetarium and the obelisk. Facing Naglee Avenue, below the main entrance, are first the auditorium, then the larger group of buildings, consisting of the administration buildings and the museum. Behind the auditorium are the Science Building of the Rose-Croix University, and the Rosicrucian Research Library which faces Randol Avenue, upper left. The area behind the main administration building, at the side of the library, is the tentative site of the new Supreme Temple.

(Courtesy Rosicrucian Digest)



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SAN JOSE

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXIV

SEPTEMBER, 1946

No. 8

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ROSICRUCIAN PARK

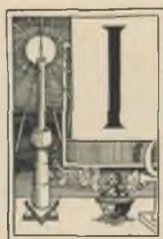
SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

THE THOUGHT OF THE MONTH

THE PURPOSES OF EDUCATION

By THE IMPERATOR



INTELLIGENT living is purposeful living. One who lives intelligently organizes all of his various experiences to conform to certain objectives or purposes which he has in mind. In fact, such an individual seeks out certain experiences which he believes are necessary. He creates circumstances in his environment to bring about the results which will further the purposes he has conceived. One who lives intelligently likewise utilizes the *unanticipated* and adventitious experiences which arise. He tries to make of these unforeseen events useful elements. The one who lives intelligently is like a man who is searching for gold. He will not discard other useful metals which he may chance upon in his prospecting.

A number of theories have been advanced as to what normally awakens man from a deep, sound, healthful slumber. It is held that the proper normal awakening is by means of sunlight, the light of the sun coming in contact with a human being. Psychology has advanced numerous theories for the awakening from sleep. One prominent theory is that light waves, that is, the energy of light, stimulates the cutaneous nerve cells. There are within the flesh little photoelectric cells or eyes, if you wish, which react to the energy of light and by this means full consciousness is restored to the human in the proper way, without any shock to the nervous system. On the other hand, we like to think that man arises each morning, not because he is a

human photoelectric cell that merely reacts to the energy of daylight, but because the day means something to him and that each day is an *opportunity* which he can fit into some scheme of intelligent living. We like to think that man retires each night with the thought impressed on his subjective mind that tomorrow is another chance to fulfil his purposes.

To prevent ourselves from becoming mere automatons in our reactions to life, each of us must intentionally act so as to serve some definite purpose. There are some people who believe they are living intelligently because they are conscious of what they do. There is a vast difference, however, between the *what* and *why* of conduct. We may know what we are doing, but often we do not know why we are doing it. I may consciously walk toward the door in a room and, in doing so, I may know where I am. I may be fully aware of the other objects in the room or of any persons who may be in it, and yet there is a good probability that I may not be thoroughly certain of why I am walking toward the door. Consequently, although I was conscious of the door's existence and conscious of where I was, by not knowing the reason why I had arrived there, I would have wasted time and effort. Likewise, in choosing education, we must not be automatons. We must be purposeful in our search. There must be a specific reason why we want to acquire learning. Group education, or the coming together as schools, colleges, or cultural centers, must not be a mere propulsion of society. We must not enter classes because of the force

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of public opinion, because it is the custom to be educated, because it seems to add some prestige or is the social thing to do. Higher education should be sought by the individual after he has first asked himself certain very pertinent questions and, further, after he has arrived at answers to these questions. The answers to such questions will then constitute the motive which he has for acquiring education.

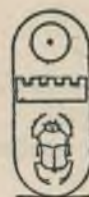
Immanuel Kant said that the ultimate object of all knowledge is to give replies to three definite questions: first, what can I do, what is it possible for me to do? second, what ought I to do, what is my responsibility? and, third, what may I hope for, what is there to expect? Such questions are best answered by the individual when he realizes that he exists as a human in a sea of circumstances. He must realize that he is acted upon by his environment, by social and economic conditions, by the forces of nature and by Cosmic principles, and that he must shift and change his relationship, from time to time, so as to find the greatest harmony to all these factors. Herbert Spencer, the noted English philosopher, said that an individual is either unaltered by circumstances, unchanged by influences whatsoever, or that he becomes unfitted to them; or, lastly, that the individual becomes fitted by adapting himself to circumstances. If the first is true, that an individual is unaltered by circumstances, then, obviously, all education is useless because it can do nothing to change the individual's relationship to circumstances. To attempt to educate such an unalterable individual would be equivalent to trying to empty the sea with a bucket. If, on the other hand, we admit that an individual is often unfitted by circumstances, then that becomes an incentive to adapt him to his environment. Finally, if the influence of circumstances can better fit one for his environment and for living, then that proves the need for education. Education provides knowledge which is just such an influence.

Making a Choice

In choosing education, the following purposes ought to be kept in mind by the individual and each of them thoroughly understood. The first is *utility*.

It is perhaps the commonest reason for most person's wanting to acquire learning. Utility is the expedient or practical purpose. Most of those who attend specialized schools or universities are there for an expedient purpose. They are persons who seek to prepare themselves for some trade as a machinist or mechanic and, in the higher forms of education, for some profession such as engineering, medicine or chemistry. To them education is a means to a livelihood, providing special services they can exchange for compensation. Everything the individual learns, if his purpose for acquiring education is utility, is evaluated by whether or not it furthers his vocation or the practical ends he has in mind. In fact, the student, who makes utility the end of education, often chafes when he is obliged to pursue what he may consider unrelated branches of knowledge, something that does not seem to contribute to the practical ends of his career. He is likely to consider any subject that is presented to him, whether verbally by a teacher or visually by means of a textbook, as merely a kind of tool or instrument to be used. The knowledge which he has long and laboriously acquired he willingly applies only to the purpose of digging out, as one would with a grubbing tool, his sustenance or livelihood.

In the event that the subjects he has been taught bring him early success in a trade or a profession, there is an inclination thereafter to discard learning. The desire for knowledge is then cast aside as not being further needed and there is little intention of gratifying it. It is like a workman who has an area of ground to clear of brush and trees. When the purpose has been served and the ground is cleared, he puts aside his axe. He has no further use for it. Because to some persons learning is a matter of utility, to serve a practical end only, we find many professional people very intolerant and bigoted. They are often ignorant of extraneous things, that is, points of knowledge not directly related to their profession. They have *by-passed* such knowledge as not being useful or practical to them. Having succeeded in a practical endeavor, the needs of their profession, they consider any extraneous knowledge as an unnecessary pursuit and so



are often intolerant of subjects with which persons with less education may be familiar.

Few who seek education for the purpose of utility realize that much learning now recognized was not born out of necessity. It did not come about as a means of serving some practical end. New time-saving developments, considered the boon of our present age and civilization, often originated as the result of a challenge to minds having purely intellectual interests. Some mind, some intellect, possibly cared very little about the accomplishment of acquiring a fortune, fame or prominence, but rather wanted to surmount some obstacle, fathom some mystery and, as a result of that endeavor, brought forth results which came to be practical or useful. Certainly we cannot say that Edison sought knowledge and investigated the phenomena which he did merely to be a success as an inventor or to win acclaim. Rather he was inspired by the desire to create, and to master problems. We cannot say that Michael Faraday's research into electromagnetism, which contributed so very much to the development of the telephone, telegraph, and to electric motors, was accomplished in order that he might ultimately establish a manufacturing concern or a big corporation to produce these things. He was fascinated by the phenomena of nature. His was the inquiring mind.

The second common purpose for the pursuit of education is *pedantry*. For some persons the great end to be served by learning is the acquisition of social prestige, to win prominence, the acclaim and approbation of their fellows. They manifest this purpose by a supercilious attitude, by a haughty disdain of those who either have no education or have less training or may have acquired their education in a school or college having less prominence than theirs. To such persons education is a mere adornment, a kind of raiment to be worn. It must glitter at all times with the splendor of academic degrees which they wear, figuratively speaking, exposed to the view of all. They wear education with ostentation, like a royal robe to attract the attention of every passer-by. To them there can be no such thing as the *quiet power* and dignity of knowl-

edge. Knowledge, they believe, must be proclaimed. Like the brass band of a circus it must be loud and pompous. Education rewards their labors only when it has gained fame for them. Otherwise, they consider it an extravagance.

Sir Francis Bacon, in his noted work, *The Advancement of Learning*, said that there are three distempers of learning, namely, three diseases of learning. One he called contentious learning. He defined this as employing knowledge for the purpose of confounding others and unnecessarily impressing persons with one's academic accomplishments. An example of this is the unnecessary use of technical words and terms. Contentious learning also consists of resorting to disputatious conversation and intentionally setting out to involve others in argument so that a stage may be set for the exhibition and display of one's own learning. The English philosopher, John Locke, wrote in his eminent treatise, *Thoughts on Education*, that the purpose of education is not to perfect learning in any one science. He held that the purpose of education is to give the mind freedom and to cultivate a disposition and habit for learning so that the mind may attain in any branch of knowledge.

The Love of Knowledge

The third and highest purpose of education is the *gratification* of the mind. It is the satisfying of the innate love of knowledge, the desire to know, the desire to tear aside the veil that obscures the mind. Knowledge which is sought for its own nature is like a rich soil. In it many things can grow. This love of knowledge springs from the realization of the insufficiency of our own experiences. The intelligent person, as he matures, realizes how inept he is, how far his abilities and talent fall short of what he can and should do in life and how much more there is to know. Therefore, he loves knowledge because it is able to gratify that craving to know. We find this true spirit of the love of knowledge manifest in many persons in simple ways. There are some individuals who always turn to a dictionary when they see an unfamiliar word. They will never pass it by and allow

(Continued on Page 290)



The Nicene Creed

By PAUL O. PLENCKNER

This article, written by a theologian, a member of the Rosicrucian Order, is his interpretation of the Nicene Creed, the teachings of which have influenced man's thinking for more than sixteen centuries.

—EDITOR.



THE most generally known and accepted creed, or doctrinal teaching of Christendom, is the one known as the Nicene Creed. A creed may be defined as being a formula for the expression of the faith which one holds or professes. The Nicene formula conforms with this definition, even though it served, in addition, to record the dogmatic decisions of the council of Nicaea. Faith, of which the creed speaks, may be briefly defined as personal conviction as to that which as yet has not been objectively realized or scientifically proven. Action upon such a faith should lead one to search for and find the truth, and, in living that truth, to find the way to Cosmic vision.

The ethos, or ideal element, of Rosicrucianism is that we search for the truth no matter where it may be found, incorporate it into the teachings of the Order, if not already there, and that we attempt to exemplify that truth, in our lives by word and deed.

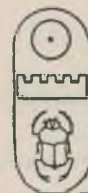
A professor of dogmatic theology, under whom the writer has studied, said this of the creed: "the truths contained in the creed cannot be changed, but should be restated in modern terms." It is true, that there is nothing more dangerous to the evolvment of

the soul-personality than mental cowardice. Millions of people learn phrases and keep on repeating them, till someone comes along with enough courage to breach the solid wall of conformity.

Many years of diligent study and meditation upon this above statement have forced upon me the following conclusion: *that matters of a living faith cannot be contained within any kind of dogmatic statement, for a faith to be a living faith will find its certification not by reason of intellectual ratiocination, but only in the inner conviction that this faith urges upon me a way of life which will make me live in closer harmony with God and His nature and thus in peace with myself and my neighbor.* I think I am right in assuming, that any Rosicrucian can agree with this formula because he has faith in God; he has faith that man is made in God's image, and that humanity is a common brotherhood, which in cooperative endeavor must work out its own salvation in self-sacrificing service.

It is the purpose of this discussion to consider the creed with particular reference to the "way of service," which will become apparent in the exegesis of the following three reasons:

(1) that now, as in the year 325 A. D., when this creed was adopted, we are living in an age fraught with peril;



(2) I am convinced, that the Nicene Creed is no fire-brand, but rather that the traditional records and teachings of our Order are in agreement with its basic truths, and in fact antedate the creed;

(3) that, because of this fact, with all that is implied, Rosicrucians must carry the torch, to lead mankind in its hour of peril in fact and in deed.

Nothing is more self-evident to thinking man than that today we are living in an age where once again we seem to hear the voice of one crying in the wilderness: "prepare ye the way of the Lord, make straight in the desert a highway for our God." Further, that we are upon the threshold which separates the age of competition from that of the coming age of cooperative endeavor. The major obstacles are creeds and ultranationalism. These always have been, are and will continue to be, born of controversy, and so inevitably tend to keep men in opposing camps. And here we must keep in mind, that differences cannot be reconciled by substitution, and that the *devil* has no better tool than compromise. We know that, as Plato puts it, "all things, which have opposites, are generated out of their opposites"; this at once gives a clue to the fact, that our subject can be given a syncretistic treatment and lo, controversy is transmuted into agreement. By analogy, it is obviously just as easy to mix sulphuric acid and water by pouring the water into the acid, as it is by pouring the acid into the water. The only difference as to which is the right way, or the wrong, depends upon that which we wish to accomplish.

We have creeds, just as we have charters and bills of rights of nations, arising out of times of stress and strife. Each in its way is a definite step forward, made by men along the difficult path toward freedom, justice, happiness, and peace. The common error made is to assume, that these forward steps are, in themselves, the ends sought, with the result that further progress is almost hopelessly mired in the stagnant swamps of orthodoxy or convention. But we need not be dismayed. In the first place we know, that aside from God, nothing ever *is*, but is ever *becoming*. Even if it is a fact that every forward step ever made, or likely to be made, has always

been and will continue to be contested, it is also true, that sooner or later, the contestants become the followers of the daring few, thus forcing them to make another step onward. So it seems reasonable to suppose that the apparent anachronism of the creed, relative to the trend of time, is due largely to the lack of cooperation on the part of the followers to recognize the fact that while the truths contained in the creed are eternal they must be restated and put into terms commensurate with the growth of knowledge. And no one needs to fear to do just that, for, *if the core of the creed is indeed the truth, then it existed prior to that in which it is enshrined*. All comparative studies of the religions of the world do so certify, and we as Rosicrucians know this to be true.

To Find the Truth

The creed known as the Nicene Creed is by no means the oldest formulary of the faith of the Christian church. But it is the first authentic version of it of the whole church of its time, adopted by the first ecumenical council of the church, held at Nicaea in 325 A. D. It is quite apropos to shed a little side light upon this council; it reads like today's newspaper. In the year 311 the Emperor Constantine I, issued the famous edict of Milan, according to which the church became *religio licita*. Also, according to this edict, for weal or woe, the church and state were united. Soon after this event the so-called "Arian controversy," one of the earliest of the Church's dogmatic squabbles assumed major proportions, endangering the peace and unity of the church, and in its repercussions, the peace of the realm as well. So the Emperor demanded that the Church appoint a fact-finding commission, in order to iron out its difficulties, the sessions of which he personally opened and supervised. The result was the *Nicene Creed*, which in the main, still is the creed of the major portion of Christendom, but it must be added here, that in the very nature of things a final and complete statement, which it was supposed to be, could not be possible, since growth is inevitable and necessary.

Except when it becomes necessary to define a particular term, it will not be my purpose to take this creed sentence

by sentence. This would not get us anywhere, since even modern theologians cannot agree upon it in every detail. All my effort will be directed to the bedrock and to find the living truth, which is:

- (1) God the father and creator;
- (2) God the son, mediator, and redeemer;
- (3) God the Holy Ghost and life-giver.

This was the basic faith of the church, as set forth at Nicaea, and it still is. There are numerous hair-splitting differences over theological terms, as between different sects. Unfortunately these had and have world-splitting results. Generally I shall avoid them, if for no other or better reason than that they do not add to an adequate and living faith.

(1) To begin, God the Father and Creator. He needs no introduction to us, and all of us can and must subscribe to this statement with all of its implications.

(2) God the son, mediator and redeemer. Since this statement refers to Jesus the Christ, I shall consider it first, insofar as it concerns the Jesus of history, and then as pertaining to the Christ of experience. I have no doubt, that you will at once see how every statement about Him, coincides with Rosicrucian records and archives concerning Jesus the Master. The Christian believes Jesus to be the son of God; he believes in His Virgin birth; he believes that He came to redeem mankind and that He suffered and was crucified. This is the belief in the Jesus of history. All of this, we Rosicrucians can endorse, for we know Him to be in a very special sense the son of the Father of us all, the illumined master — none greater has ever been among men, He the embodiment of the logos-principle, the perfect man. He called Himself the son of man, or the ideal man, the pattern for all men to follow and emulate. *And to follow in His steps is the solution to the world's troubles, therefore redemptive.* Further, parthenogenesis is to us not a miracle; the most one may say about it is to call it extraordinary. It has been claimed on behalf of other world avatars with as much credibility. To my own way of thinking, parthenogenesis

is a corollary to masterhood. The inclusion into the creed of the Virgin mother is in fact a quasi-recognition of the law of the triangle in its esoteric application, with which the schools of Antioch and Alexandria were well acquainted. The crucifixion and the empty tomb have furnished the church with much material for learned "apologies." As for Rosicrucian records, these events offer no difficulty whatever. Rather do I feel, that because of our records we have a much fuller understanding of them.

To sum up my attempt of a syncretistic treatment of these statements concerning the historic Jesus, I affirm that Jesus the Master, a man who once upon a time walked and worked among men, was more than a mere figure of speech, or someone about whom to exhibit maudlin sentiments. However, when one attempts to assent to orthodox belief in Him, one is forced either to accept supernaturalism as a truth, or else to entertain a mental reservation concerning some of the claims made about Him in the creed as it stands. And I submit that either refuge takes the vitality out of any faith. It is true that to millions of sincere people these qualms never occur. Yet, there are other millions whom this thought ever haunts. Intellectual and moral integrity demands of man that he search and inquire, so that, if possible, doubts be resolved into certainties. So one is forced to make a choice. Either, one must choose to cling in fundamentalist blindness to regimented orthodoxy and be forever fearful lest someone knock out the props from under one's faith, or else to step out to seek the light in the realms of Cosmic consciousness. Without fear of contradiction, I take this point of view to be in line with Rosicrucian teachings. And it presents us with the same Jesus, the greatest of Masters, in whom the divine and the human were so perfectly synchronized, that the powers of the Cosmic operated through Him and in accord with the laws of nature. Thus He was the son of God in a real though not unique sense. This concept does in nowise vitiate faith in Him, but puts it upon the unshakeable rock of ages, which is more than faith, for it is wisdom.

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The Purposes of Education

(Continued from Page 286)

ignorance to be where knowledge should be. If they do not have a dictionary at hand, they will jot down the word on a slip of paper and look it up later so that they may gain that mastery. There are other persons who become restless if there are questions that remain unanswered in their minds. They cannot be sidetracked, and insist on finding the answer. They will not let mysteries remain unsolved. All such persons are imbued with a craving for knowledge and they will come to know that education alone will satisfy it.

If a person's purpose of education is merely utilitarian, to serve certain practical ends, we find that his interest in education diminishes in proportion to his ability to exploit it. In other words, if one has made utility the end of seeking an education, then, as soon as he becomes successful in his career, his interest in education diminishes, because, so far as he is concerned, it has served his end. He has no further use for it. One who has made pedantry the end of education for the means of attracting attention to himself comes to find that fame is very fickle. Tomorrow another person may come to win the crown of fame and sagacity that he once wore. Public attention will be turned to some other popular figure and will forget him. Then to him, education will seem to have become of no avail. On the other hand, if the purpose of education is the love of knowledge, that love continues to increase with the expanding consciousness it causes. Inquisitiveness increases; there is more and more the desire to know, principally because the individual becomes more sensitive to his own lacks and imperfections and is ever conscious of the need for knowledge. He knows that only the great and accumulated experiences offered by education can possibly satisfy the increased craving for knowledge which he has.

It is said that knowledge is power. This is true, for if we satisfy the craving for knowledge, we acquire at the same time a tremendous power of accomplishment. Not only do the sensations which satisfy the craving for knowledge constitute a personal *happiness* and mental

pleasure, but we find we have a power which may be applied to any circumstances. The truly educated mind is a flexible one. It has a varied store of facts which makes it resourceful. The educated mind, like a searchlight, can be turned to bring out, in clear, sharp relief, any circumstances. Certainly, then, being able to cope with different circumstances in life, rather than to fear them or be obliged to submit to all of them, constitutes *intelligent living*.

What Should Education Include?

Provided that our purpose is right in acquiring an education, what kind of an education should we receive? Herbert Spencer, on tour in America in the early part of this century, was asked to address the student body of a prominent American university on the subject of education. He remarked that man is continually colliding in life with three great powers, the first of these being the invisible or divine powers, the second being his fellow men, and the third, the brute forces of nature. The duty of the university, he explained, is to enable a man to cope with all of these three powers. The educated person must, therefore, be conversant with philosophy, theology, sociology, and political science. He contended that these four bring light to bear on the powers with which we collide. With an understanding of them, we understand our relations to the divine, to our fellow humans, and to the forces of nature.

Thomas Huxley, the renowned biologist, remarked that there are three forms of knowledge which should be extended by a university if it is properly to educate a man. The first constitutes the scope of the power and limitations of the mental faculties of man. He held that psychology and logic present the positive side of explaining the powers and limitations of the human mental faculties. He called psychology and logic *positive* because they evolve into a science. They present observant facts about the nature of man's mind and how it functions. Huxley said that metaphysics is the negative side of presenting knowledge with respect to man's mental faculties. By negative he meant that metaphysics concerns the abstract, such as the nature of God or abstract being, which cannot be analyzed or

observed in the same way as the elements of psychology and logic. Huxley held that the second kind of knowledge which the university should teach is that related to man's conduct. It should concern itself with morals, what constitutes good and evil, and with ethics or right and wrong conduct. No man is truly educated who has not first learned to properly discipline himself. He must know what is right and wrong from the social point of view. Each individual must learn to establish certain basic values by which to orient himself. He must have some understanding of God as a Supreme Mind, as a deity or an absolute being. Furthermore, he must adjust his conduct or behavior in relation to other human beings. Man must know, if he is truly educated, when and why he should suppress his primitive urges and desires so he will not trespass upon the inalienable rights of other humans.

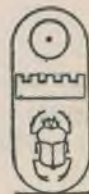
The third kind of knowledge which the university should teach, Huxley points out, is knowledge about the phenomena of nature. We should study the order of the occurrences or happenings of nature, that which is commonly called *natural law*. After all, our experience of nature's laws and her manifestations as phenomena constitute a great scale. On one side of the scale there is weighed an understanding of nature's laws—that provides confidence and personal mastership in living. On the other side of the scale there is a disregard of nature's phenomena and that brings forth ignorance and fear. There can be no equilibrium in life, no balance of the scale of experience. The scale must either tip one way or the other. Education, however, gives the scale the impulse toward the side of understanding, of confidence and mastership.

A prominent educator has said that the university should not be a sudden demarcation from an elementary school. It should be an enlargement of the elementary school, a more liberal form of elementary school education. He held that education, insofar as schools, colleges, and universities are concerned, should be organized like a flight of stairs. The students advance from one step to another. For example, in the university the history given in the ele-

mentary school should be broadened into the subject of archaeology. It should constitute an exploration into the ancient customs and ways of living of peoples who preceded us and upon whose accomplishments we stand. History in the university should also develop into the subject of anthropology, or the study of the origin of man and the races. Simple elementary school logic and precepts, in the university, should be evolved into abstract philosophy and metaphysics. Furthermore, the pleasant studies of the elementary schools should be conducted and further presented in the university, but these pleasant studies should be enlarged upon in the university in accordance with the increased mental capacity of the student and his greater vision.

Religious Prejudice

Even today there is an illiberal attitude manifested toward higher education in some circles. There are religious sects which seek to confine education to limited channels. They have set up barriers. They contend that education has merit, provided it stays within the bounds which *they* have established. If it dares to go beyond those bounds and into other fields, they claim that it then becomes ungodly and the students are heretics. By this they mean that man should not depart from dogma, certain opinions which they have established and by which they intend to crystallize all thinking. To support their limitations on education some have referred to St. Paul. St. Paul stated that experience shows that learned men have been heretics. He also held that learned times incline men toward atheism; that learning, as well, causes men to contemplate secondary causes and thus takes them away from God. Francis Bacon, in his *Advancement of Learning*, defended education against this argument. He pointed out that, after all, God is the author of these secondary causes. the causes which account for our physical universe and the phenomena of nature. All the phenomena which science investigates, all the realities, such as the moon, sun, the seas, and the earth, are secondary causes. The more science investigates these secondary causes, the more curious it becomes about a *first* cause; the more it sees in them some



underlying power, some underlying relationship, and, after all, most true philosophies and religions recognize the first cause as God. Therefore, learning, by pursuit of the secondary causes, brings man back to God rather than divorcing him from the deity.

Those who pursue education, even in our times, must be courageous. They will often become victims of misunderstanding. Those who are ignorant cannot understand those who have learning. There are those who dwell in darkness, because they prefer the shadows,

and who berate education. It is said that Demosthenes, the great Greek orator, was taunted by Aeschines because of his learning. Aeschines was a man of pleasure, luxury loving. He said of Demosthenes that his "speeches smelt of the lamp." Demosthenes retorted, "There is a great difference between what you and I pursue by lamp light."

As Rosicrucians, let us keep in mind the old adage that learning is acting in accordance with nature. Learning is as agreeable to the mind and as necessary to it as exercise is to the body.

Starving Children

One fifth of the world's population is threatened with starvation. What are *you* doing about it? Imagine yourself, for a moment, as a mother or father in some famine-ridden village.

The day has been fruitless; you have come home to your children empty-handed. Gently, you admonish their pleas as you prepare some weak broth. You watch them sip it greedily—and you cannot eat. Then you send the children to a thinly covered bed, hoping the heat of the broth will help to warm them and put them to sleep, but the children still whimper and cry at the merciless gnawing of constant hunger. Day by day you observe this same slow famine sap your children. They become weak, listless, moody, and afraid. It's too late now to erase it all, but if only there would be something tomorrow for the children — Yes, God, something for the children. But nourishment does not come and you think of all the food that has been plowed under and burned, and wasted, and spoiled, and abused. You are tormented and afraid, and you wonder if there is a God, or any decency in the world. This is going on and on in a thousand villages and cities.

What can we do?

We can help in the usual ways, such as, buying carefully, eating carefully, and making donations to relief organizations. But above all, we can do that for which as students of mysticism we have been especially prepared. Fratres and Sorores of AMORC, I need not elaborate — you need only sincerity and will — YOU HAVE THE KNOWLEDGE. Close your eyes — see Europe, India, Asia — see the misery. Then mentally create what you *will* should happen and send it. Send now and continue to send; THE WORLD NEEDS YOUR POWER.

And remember—so long as there is one in the world who is starving, WE have cause to fear hunger.

—ADUWIN, F. R. C.

*The
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Digest
September
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Attracting Success

By DR. H. SPENCER LEWIS, F. R. C.

(From the *Rosicrucian Digest*, July 1932)



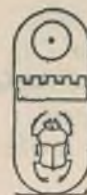
THE subject of "Attracting Success," was selected because of the many questions submitted by those who are on various paths of search for the necessities of life. I believe it is safe to say that the average human being begins a strange search for something very early in life, and that even the adolescent child who is just beginning to sense an evolving personality and beginning to sense the personal idiosyncrasies of character and personality, is, perhaps, more affected by this inner strange desire of search than he is affected by the physiological and mental changes that are taking place. And from that time on, each and every one of us is conscious in our moments of retrospection and introspection of an unfulfilled desire, an unsatisfied wish.

I am sure it would be a very unfortunate thing for the progress of civilization, if through some magic of the mysteries of Cosmic Law, each and every one of us should suddenly find our prayers answered, our desires fulfilled, and our search ended. Not only would there be an ending of the stimulus that urges us on to achieve better, to achieve greater, but even the search for knowledge, the search to solve the mysteries, would end. Civilization would come to a standstill, and we would begin to retrograde.

The artist who is born an artist or becomes a real artist never feels satis-

fied with his art. I know of many, and they frankly admit that they never carved a piece, never painted a picture, never chiseled, engraved or cut in any way, a thing of their creation with which they were perfectly satisfied. They admit that necessity has often brought their work to an end. The artist working in Paris in order to study and earn at the same time is often forced, reluctantly, to stop work on a painting he is making, solely because there is a prospective buyer who wants it, and there has come a time when the artist puts the last touch on and says, "It is finished"; but he knows it is not finished. He could go on for days and weeks and months, especially if he could work on something else for a while, and then come back to the painting a week later or a month later, and find hundreds of things to improve. So it is with the inventor and so it has always been with the musician. So it will always be with the real business man, with the creator of business, the man who is evolving cultural ethics in his business system, who is improving his merchandise, his sales methods, his advertising methods, the service he renders to his customers. He is never quite satisfied with what he is producing, with the work and appearance of the article he sells, with its durability, its service to the purchaser, and its performance generally.

When we find an individual in life who feels quite satisfied, who no longer feels the urge to try and do something



a little differently, who finds no criticism coming from the voice within, who finds all he has done is satisfactory—such a person, when we find him, is generally an absolute failure. If he has been a success up to the present, failure is written for his future, for the moment he feels he is in the very shadow of success or just around the corner from it, he is sure to be far from it, and walking in the wrong direction. It is this sense of possible greater service, greater power, greater accomplishment, and greater attainment, that has quickened man into real progress toward perfection.

They try to tell us in common historical writings that the Great Pyramid of Egypt, and the great temples, required, in the absence of machinery, such enormous man-power that this man-power was obtained by the use, the liberal use, of the whip, and that the kings and Pharaohs and rulers commanded multitudes to come and hitch themselves to chains and to long pieces of leather which were attached to enormous stones, and that on the top of each stone there stood a master ruler with a long whip, whipping the hundreds of slaves into dragging that individual stone, and that hundreds of stones were being pulled at one time, each with their group of slaves, showing on their naked bodies the blood marks of the whips. But that is not a true picture, because we find that the cut in the quarries of Egypt by these slaves, the manner in which the stones were put together and cemented, without a crack at the edge of the stones that showed between them, and the designs painted by the sweat of blood through the heat and the torture of burning torches could never have been done, and done so beautifully, under a whip. Those workers worked for the glory of Egypt, the glory of an empire, the glory of a prestige that was then a mighty influence throughout the world.

There may have been individual structures built, not only in Egypt, but in Rome and Greece, by individuals who hired slaves to build a mausoleum, or tomb, or something of a personal nature, and who whipped their slaves; and perhaps the many ruined structures throughout Europe, and ruined structures built at a much later date than

the Pyramids, but which are now in ruin beyond recognition, may have been built by men who labored under a whip, men who had no inspiration, who had no interest, no love in their work; but the lasting things throughout the world, made by men, from the strange Leaning Tower of Pisa, that leans yet never falls, to the magnificent temples of learning, the temples of art, the temples of religion, the temples of science and beauty—those things were not made by slaves, but by adoring worshippers of the art on which they were working.

And it is the same today. We have in our modern times the same desire for great success, for individual power, for class power, for national power, for international power. We have the same desire on the part of the humblest individual for recognition, for attainment, and along with it, for a little of the luxuries and blessings that are commonly enjoyed. And we find, if we carefully analyze life today, that the ones who are attaining success, or who are attracting success to themselves, are those who are laboring primarily under the whip hand of love, under the urge of inspiration, and under the constant impulse of an inner desire to do better and better and better.

You cannot take success in life and reduce it to an element. You cannot take happiness and reduce it to one phase of emotional expression. You cannot take sorrow and say it is of one formula. You cannot take wealth and say it is of one standard. Success for each individual is not measured by a yardstick, but is wholly and exclusively personal. The success for one person cannot possibly be the success for another to the same degree. If we were to take the six or seven hundred persons assembled here and ask each one of them as to what they would call "success," in their individual lives, you would find that while there may be twelve general classifications, there would be six or seven hundred distinctively different natures of success.

All success is not accompanied by wealth. The thing we do not have is often the thing that is the most tempting, and the most alluring, and we seldom understand the real nature of anything, especially of material things of

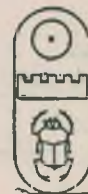
life, until we have tasted of it. We cannot understand even life itself until we have drunk from the inside of the cup, and tasted of the bitter drink. But very often that which seems to evade us and elude us, is the thing we want to possess. And those who are without money, without wealth, without even enough to meet the necessities of life, are very apt to think that the sudden or gradual possession of money would solve all of the problems of life, and constitute success; yet there are those in the world, in every country, in every state, city, and community, who have all of the actual necessities and many of the luxuries, with some money put away for the proverbial rainy day, who have no real worry at all from any financial point of view; still they would hesitate to say they had attained success, or that they had even reached the goal of their ambitions.

They are not seeking money, primarily, although everything they may do may help to increase what they already have, but it is not the increase of the money or wealth that is the real urge, but the desire to attain, to achieve, to reach that goal that they have set in their lives, and to go just a little way beyond.

There are, on the other hand, those who have no wealth, not even any of the luxuries, who have just the bare necessities, with a safe assurance that they will always have something to eat and some place to rest and sleep, but even they may not be seeking for wealth, while still fired with an ambition that would not be quenched even if you showed to them that you had deposited in their name in the bank, ten, twenty, or fifty thousand dollars. I know of some men in this community and in other cities and communities, who are living in a mediocre home which they rent; they have no modern conveniences, except possibly a small radio; they make no attempt to have all of the latest things that the neighbors have. They may not even possess a modern automobile, and yet they are not seeking for either wealth or any of the modern conveniences; but they are seeking; they are restless; they are constantly on the lookout. They remind me, when I talk to some of them in my office, of some of these watchmen of

ancient days who were stationed for periods of three or four hours at a stretch on some watchtower, as I have seen in Nîmes, in Southern France—an old watchtower way up on the hill overlooking the Roman baths and the great arena and buildings below—and who watched for the sight of an attack of an approaching army, even in times of peace. Their eyes are always looking beyond the present horizon. They are listening to what you say, but looking at the same time for an undertone, like the trampling of horses' feet; they are listening for something, looking for something that they want to add to their lives or that they want to keep out of their lives. It is not a quest for money, for you soon find that that is far away from their minds. They are looking for success in something, for a successful goal at the end of their path.

If you could see in one assembly all of the men and women who are tonight, in just the United States of America alone, sitting in some ramshackle of a room, with a workbench, or before them an improvised furnace or some piece of machinery, working out some patent, some device, some invention—if you could see all of those persons in one assembly, you would see a mighty army of men and women who are, at this very hour, regardless of the fact that it is around 8:00 here and 11:00 on the Eastern coast, in deep concentration, unmindful of the hour, unmindful of the fact that it may be cold, that friends or relatives may be waiting to see them, unmindful of everything but the flaming torch before them, the melting metal in the furnace, or the turning of a wheel, or cog—their whole ambition and whole thought and inspiration of life is there, in that little room. And they would tell you, this army, this great army of thousands of young and old, of both sexes, that success to them would be the solution of the thing that they are trying to produce. One man is trying to make a little magnet that will neutralize the effect of another magnet on a piece of steel. Another is trying to make solder stick to a piece of aluminum, another is trying to make leather harder by applying a certain solution to it. One man is trying to make an imitation of shellac, and has it perfected with the exception of one little thing.



Another is trying to make a hole in a needle, of a different shape, for some purpose. Each one would tell you, "If this thing I am trying to do, can be accomplished, it will be my success." And, you would stand here, look at it, and say, "Well, from my point of view, I could not see where that little thing would change the world one bit. That would not be success for me."

If you would say to the wrinkled old woman, like the one in Paris, who worked over radium, "after all the education you had and all of the glittering possibilities that lie before you, to just teach and lecture and see the world, do you mean to say that you enjoy sitting here? Do they give you anything to eat?" "No, not even a crust of bread." "Do they give you any new clothes?" "No, I am wearing out the ones I have." "Does it make you any younger?" "No, I have aged ten years in the last two." "Will it prevent death?" "No, it is bringing it on. That tube contains radium, and it is destroying the cells of my body. I am more dead than alive." "What is keeping you alive?" "My desire, my ambition. I want to reach success—success that will not bring me anything but thanks from the waiting multitudes." That is success from the point of view of one person.

Thank God there have been thousands who have worked for such success in the past or you would not be sitting here tonight. We would have no illumination, no floor; we would be sitting under tents, or trees, and on the bare ground. We would have no clothing, no education. We would have nothing of the things we have tonight. We are reaping the rewards of those who attained success in centuries gone by. They attained the success; we are reaping the rewards from it. You are enjoying the fruits of success of another. The man or woman who is today seeking success of a selfish nature is seeking something that will never materialize. I do not say that no man or woman today is justified in seeking a position, an opportunity to work or serve or a place to live and labor so that he may receive in return for his efforts such compensation as will make him happy and enable him to meet the necessities of life and enjoy the blessings. It is a just desire. Such a desire is commendable; it can-

not be criticized. But there must be more to it than that, if you hope to attain it. If your desire stops there, it may be commendable and pass the judgment of man as being proper, but it does not meet the judgment of the Cosmic Mind or of God. I think that one of the most simple and beautiful of phrases that modern philosophers ever wrote in a tract manner, as would be of popular appreciation, was the little phrase which says that "God could not be everywhere; so he made Mothers." God could not carry on His creative work in all parts of the world as He did in the beginning, so He created Mothers to be the instrument of His creative work; but He also created men to be channels and instruments for other forms of creative work, and until a man or a woman entering upon any path of labor or any path of effort can conscientiously say, "I am laboring with God, for God, as one of His instruments," he is not going to attempt the real success that is possible.

I remember one time a man came to see me, who felt his position in life was the most menial, the most unsatisfactory that he could possibly have. He had often felt deeply about it. His family, even his children who were now grown up and going to public school, were beginning to comment on it in a manner that hurt him; but the real reason for his sudden outburst was due to an incident that happened that day. The man was a cleaner of sewers in the city. Most of his time was spent underneath the ground, opening the manholes in the large curved brick tubing, and he cleaned them where they had been stopped or where a breakage had occurred. He would only come up to eat or maybe once or twice in the morning for a breath of fresh air. He wore the oldest of clothes and had to come home to his wife and children after working in the sewer.

He felt ashamed, but not so much until one evening when he was coming up out of the manhole near a magnificent home. He saw a well-dressed man go up the path with a doctor's kit in his hand, and hurry to the doorway with a merry smile on his face. And this sewer-cleaner just closed the manhole after a day's work, and went over to

(Continued on Page 299)



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

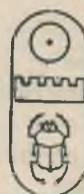
PERSONALITY AND A CHANGING WORLD



FOR many years this organization has printed a small pamphlet entitled "You and the Universe." Its purpose is to awaken the individual to his position in the world that exists about him. Probably there have been few times in man's history when the question of one's place in the universe, or the relationship of the individual personality to the changes in the world, has been a more pertinent one. It is obvious that, when many changes take place in a world, the personalities therein must be affected. War and its repercussions have altered the lives of many individuals and, as the individual personalities adjust themselves or take

on the process of adjustment, these adjustments will affect the environment of every other personality. And so we see a constant spiral of adjustment, building itself toward a culmination which we hope will lead to a better world and a better relationship between personalities and that world.

Out of all this change and adjustment will come, as never before, a wave of new plans, ideas, and schemes. Each of these will be designed to aid man in his adjustment to the world in which he finds himself. These plans will all be, in their intent or in their obvious interpretation, new ways to assist man in his attainment of economic, social, and spiritual freedom. Already many of these so-called new ideas are coming before us. Almost every individual in



this country is receiving, by mail or in other forms, appeals of organizations, and groups, and even individuals who have the solution to some problem that has a very specific appeal to the process of adjustment to the changing world that each of us is trying to make.

How are we to determine the value that lies in these plans? Some will be obviously misleading; some will be formulated specifically for the purpose of taking advantage of the individual's position in a rather confused world. Others will have merit and may lead many individuals to a better adjustment to the world. To the reasoning individual, it must be quite obvious, however, that some criterion must be determined, upon which these plans are to be judged, in order that support will not be given to those which will lead only to additional problems and make the adjustment to changing conditions even more difficult. It is to ourselves that we must finally resort for decision. We must look within our own natures to the real meaning of those things which have validity in our past experience.

William Allen White, in his autobiography, gives almost a complete chapter to his analysis of the traits of character that were instilled in him by his father. The boy's father passed away while he was very young, but, in later life, he began to remember the ideas which his father had instilled in his mind at various times by example and by stating a few simple principles of life. Mr. White analyzes the effect on his life of these principles of morality and character, and acknowledges how little effect they had at the time and even through the years of his early manhood, but how they began to take form and become the backbone of character as he reached maturity. Many of us have probably given little thought to the fact, so well described in this autobiography, that many of the principles of character and idealism, which make up our responses as adults to the world about us, were instilled in our childhood and seem to have remained dormant through the period of the earlier years, when we felt ourselves amply qualified to handle the problems natural to our environment. It is evident that, in our formative years, ideas

can be implanted and can grow without our knowing it.

When ideas, which are in accordance with Cosmic harmony, are instilled within the thinking of the growing and maturing child, they become part of the real self, the underlying principle which governs behavior and point of view in later years. It is upon this foundation that we must call for help and for clear analysis of the new theories and schemes that present themselves in this changing world. It is usually, although sometimes not truly stated, that the purpose of a new idea, be it economic, social or religious, is to bring about peace and happiness in the life of the individual who adopts the idea or theory. Let us ask ourselves: Is peace and happiness a new thing? Is not the method of attainment the only thing that is new? Furthermore, is not the method, by which *you* may attain a degree of peace and happiness, a particular procedure fitted only to your personality and not to mine or your neighbor's?

It may seem, from these considerations of the *new* and our place in the new world, that we are trying to present a theory of retrogression, that we are trying to question the new and to make a plea for a conservative stand that refuses to consider those things which may make life better than it has been in the past. There is no attempt, on the part of a reasonable man, to let a conservative attitude stand merely for its own sake, but a logical step is to examine processes, particularly those having to do with social relationships, in the light of history. Most so-called new theories of social betterment, which are presumed to aid in adapting the individual to a new era of history, have been tried in the past. We find parallels, back as far as the recorded history of man, to schemes which are now brought forth as apparently new. The criteria of these new ideas and processes must, therefore, be measured in terms of our true selves. The moral background which forms the basis of our behavior must be seen in the light of history, so that we may examine whether or not these ideas are new and if we can clearly see their shortcomings and advantages, and finally, evaluations must be made in the terms of experi-

ence tried out in a truly cold scientific approach. A new idea may be tested without one giving his whole measure of support to it. After all, when we return to the analysis of the relation of the individual to his environment, or of the personality to a world, our final aim in making adjustment between these two forces is for harmony. A careful trial of ideas that seem to produce this end will give an indication of their validity.

Therefore, this is not an appeal to ignore the new and to sustain the old, but rather an appeal to develop, through reason and experience, the ability not to waste time on plans and schemes that have no purposeful end. The final reliance of all of us is self. The potentialities of self are the strongest forces in the universe and in that self, with its background of training, experience and what wisdom it may have acquired, must be the final foundation upon which future decisions are based.



ATTRACTING SUCCESS

(Continued from Page 296)

the corner of the house and looked in through the large window, showing a large reception hall, and he saw this man come in, take off his hat and put his satchel on the shelf as though it were the usual place, and sit down at his desk and open the paper. This man had seen the sign "Dr. _____" on the door, and so he knew it was the home of a doctor. In a moment the two daughters came in and put their arms around him and kissed him.

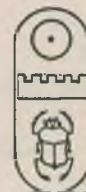
The man walked away; he could look no longer. He said to me, "How is it one man can go out and live as he does, and I have to live as I do?" "Are you resentful because you have not the home he has?" "Oh, no, but why must I work at something that is not helpful to humanity and he can go out and do good wherever he goes, and save lives and do good work, and feel that he is one of God's instruments, while I feel as though I am one of His instruments of the lowest type in the world."

I pointed out to him that as far as curing disease and helping the sick and saving lives were concerned, if he were doing his work as properly as it should be done, he would be doing more to protect the health in that community than anything the doctor might do; and that God had it ordained that he should do that work or some similar work for a time as his mission in life. Some one has to do it. Someone in the first place

has to build the sewers and others have to keep them clean; and one who is familiar with the work will be put ahead and eventually he will get to another higher place; but all this work has to be done regardless of how menial it is.

You cannot tell whose work is the most important. You cannot tell whether the great four or five thousand Watt lamp on the street corner gives the most illumination, or whether the little pea light at the head of the surgeon's instrument, to guide him in safely cutting, may not be the greater light. Success in life depends upon your contribution to the necessities of the nation or the community on the one hand, and your fulfillment of some Cosmic mission on the other hand. Your success in life depends on doing that which is at hand for you to do, and doing it well. But for those who have not and are seeking such opportunities, there is also this: you cannot find the opening, you cannot find the beginning of the path, until you step forward with the same resolve and determination that, not for yourself alone, not for your own immediate needs, or for your family, but for the benefit of all civilization, you are ready to serve.

If you put yourself in attunement with the Universal laws, the Universal principles, the Universal requirements and necessities, you will gradually be



fitted into the proper place. After all, this world and its laborers are much like one of the large old-fashioned puzzle pictures that was once a perfect picture of wood, and then cut up by a jigsaw into different peculiar shapes, and you find the result is a mass of uneven, unequal, and peculiar shapes of wood. The problem is to turn them into a picture by fitting each one in its proper place. And you will recall, after you worked at the problem, that there came a time when it was nearly finished and there was one open gap here and another open gap there and another one somewhere else, and as you looked at it, you would say, "I must look for a piece just that shape. I must not look for a perfect square or a round piece, but one that is cut just the right shape, because it is the only one that will fit into that place." You could have taken any of the other pieces and tried to lay them over the opening, but they would not have fitted, nor would the pretty picture on the surface have been correct.

There is, in the universe, an open space for each one, but we do not have to go seeking around the world to find it. You can bring that open space into your presence. Your success in life will be when you fit into that proper place; and you can attract success to your life by attracting that open space to you. You must begin, first of all, by making yourself universal in your thinking. You must begin by realizing you are one of God's multitudes and that God did not segregate men into Americans, Germans, French, Italians or Russians, or any other nationality; that He did not segregate them into blacks, reds, greens, and other colors. Those are effects of the climate, or evolution, and conditions that have come upon man since he was created. God did not make Baptists, Presbyterians, Jews, Gentiles, or Roman Catholics, or Rosicrucians. These are things that have come upon us or that we have created. They are artificialities. Nor did God create any of us good and any of us bad, but just different. Nor did God create any of us rich or poor. Thank God all of us come into the world absolutely naked and nude of all material possessions. My little son said the other day, speaking of some one being born with a gold spoon in his mouth, "Yes, but perhaps

if you looked closely, you would find someone else's initials on the spoon."

We are not born with even sexual inequalities: those artificial standards we set up, whereby we said women were of the weaker sex. Pooh! Do they show any weakness today in the business world, the professional world, or in colleges and universities? Why, not even in a prize-fight ring. Those standards between sexes that used to claim that man had liberties women did not have, went so far in that sort of thing that finally women took all the liberties the men had, and now you have a problem on your hands. Equality is all that God and Nature understand, and until you get into that atmosphere, that attitude of mind, you are lost, because one, two, or three things can happen if you are not of that attitude.

You are either one with a superiority complex that puts an imaginary high-hat on your head, or you have an inferiority complex, which is just as bad. I know one woman in Los Angeles who was secretary to a business man, and who was a very capable and excellent secretary, but she had one weakness, and that was an inferiority complex. As fast as her employer's friends became acquainted, and knowing she was so competent, had his confidence, and could discuss many of his problems, she would say, "Would you mind telling my employer that you think I am a good secretary? I don't think he thinks so. And would you mind telling me if you see me doing anything wrong so that I can correct it? Would you help me get a promotion?" She believed that any hour of the day her employer would discharge her for incompetence. On the other hand, he would try to show her and tell her that her work was good, but every time he opened his mouth to compliment her, she thought he was doing it to cover up some blunder she had made. She was ready for a fall, just as the one with the superiority complex. They are both ready for a fall. Equality—that does not mean you can go around and say, "I am as good as anybody else," but simply say, "I am like others, with my good spots and my bad spots. I am a brother, and all of us are brothers and sisters," and say it with sincerity. Do not go out and start to form a universal brotherhood, as the world is

not ready for that. But for your own sake, if you get into a position where you begin to realize that all beings are equal, then all effort and all labor will be equal, and if there are any inequalities, man has created them. Even the depression was created by you — you representing mankind. God did not create these conditions. . . . As soon as you can, put yourself in a position of the Universal man, the Universal woman and say, "There is a mission for me; my pride, my social position, the things I have tried to maintain on an artificial basis, must be wiped away, and a new beginning made. I must see what God wants me to do and accept it temporarily as a stepping stone!"

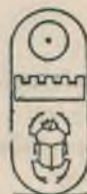
The moment you start to attune yourself with this Universal attitude and do not look upon your sorrow, your grief, your wants, your deprivations, as a personal thing, as an individualistic thing — the moment you change your attitude and become universal — that moment you will begin to attract your success — the success that is to be yours in life. From that moment you will open the flood gates of Cosmic inspiration. You will find your mind being cleared of all the old cobwebs like a garret is cleared of them. You will find the window panes of your conscience being cleared so that a new vision comes in. You will find your ears, the ears of your soul, are becoming open, and you can hear messages when you are in meditation or concentration that you never heard before. You will find you are understanding things; but what is even better, you will find you are being kept and led away from conditions that should not exist in your life. You will find things will begin to change by being more favorable.

I am not preaching something from Holy Scripture alone. I am not telling you something that is purely philosophical. I am telling you something thousands of persons in every community of this country have tested during the last three years especially, and for many thousands generally, and have found to be true. . . . "There is an Invisible Empire in this world today, composed of men and women who are rapidly going toward the success they want, and they are following some definite law." You may challenge my

words, if you wish, but the Empire exists just the same. There are men and women that you have pointed out yourself Mr. Skeptic, or Mr. Doubter, and you have nudged your wife and said, "Look at Mr. ———. There is something strange about him." It is so easy, when you don't understand, to attribute it to something strange. You may say, "There is something different about that man. Nothing seems to upset him. He has not the most important position, and yet he was not laid off with the others. Look at this man, fifty-eight years old and still active. Look at this woman whose husband passed away suddenly, and who had not been left much money, nor has she many friends, yet she is supporting herself and her baby. Things are just coming her way. Humm, I can't understand it!" Ah, yes, but there are others who know.

It is the same with two men in the same line of business, and who even copy each other's advertisements in the paper; they get up at 6:00 to see each other's window displays for fear the other has reduced his prices, and they get some friends on the newspaper to tip them off so that they can announce the same prices as the other; and one gets the business and the other does not. One says, "There is something darn funny about that!" Yet you come here and say that you doubt if there is any mystical, Cosmic law involved. Then stand up and tell me what it is. All you can say is, "There is something funny." You do not understand. Why don't you take our word for it for a little while and try it? I will tell you why skeptics don't try it. It is because of their own vanity. They say, "I can't believe anything outside of man's own mind can influence his life and his business." Do you know what he means by that? He doesn't mean what the words actually say. He really means, "I don't believe there is another fellow living that knows as much about me as I know about myself. My mind is as good as anybody else's!" He will tell you he never went beyond high school because he never needed to go to college, and he says tonight, "That fellow lecturing* up there doesn't know what he is talking about!"

*Lecture delivered at Rosicrucian Park.



Our Invisible Empire is an empire of live beings who rub shoulders with you day after day and hour after hour, willing and ready to help, and show you life's secrets, the laws of happiness, the powers of it, but we can not stand on the street corner and give it to you. You cannot buy it with money. We do not have a bit of knowledge that you can buy for five cents or for five million dollars.

It is not a matter of religion, creed, or theological doctrines, but of Universal laws—the same laws that guide trees in growing, the same laws that make the poppies, that I have had in

my office, close up every day at 5:00, and not open until I have come in the morning and raised the curtain, even though I sometimes did not come until 10:00; the same law that makes the grass grow. These laws are not religious, but Divine Laws, because God invented them. Electric lamps are Divine things; the floor and the bench you are sitting on, and the sounds of my voice that convey meaning to you, are all Divine because God made them; but the laws I am speaking of are also common-sense, Universal laws. The quicker you get into harmony with these Universal laws, the quicker will your life change and be in harmony.



THE NICENE CREED

(Continued from Page 289)

Coming now to the various statements in the creed as to the risen and ascended Christ, we find ourselves confronted not with an abstruse problem in eschatology, but upon firm ground, and the term: "he shall come again . . ." and so forth, proves to be mystery only, because its truth is obscured by misunderstood mystical symbolism. It exhibits to us the Christ of experience, the Christ spirit ever-present and active in the world. However, in order to avail ourselves of it, we must lay hold of it. It is indeed a sad commentary upon strong, virile faith in Christ, when in these hectic days we hear preachers and other exhorters proclaim: "Christ is needed now more than ever before," as though He were absent. If Christ IS, He is omnipresent, or else the whole idea is nonsense. To our objective senses, of course, He is invisible; to the subjective self He is perceivable when we seek to have council with Him, bearing in mind, that only the pure in heart will be blessed with Cosmic vision.

(3) God the Holy Ghost and life-giver.

Few people are aware of the fact that the Nicene Creed has this simple statement: "and I believe in the Holy Ghost." Later on in 381 A. D., at the council of Constantinople, the following

addition was made: "who proceeded from the father, who with the father and the son together is worshipped," which was confirmed at Chalcedon in 451. At the synod (not ecumenical) of Toledo in 589, the so-called "filioque" clause was added, and adopted throughout the Western church. It paved the way for the break between the East and the West. I mention this in support of the previous remark made, that hair-splitting definitions have world-splitting results. It makes not the least difference so far as the underlying truth is affected, that is, the reality of the spirit, that He is indeed the life-giver, even should we call Him by another name.

The Trinity

One more item is left for review, that of the Trinity. The creed presents to us a triune God: God the father who made us, God the son who redeemed us, and God the Holy Ghost who sanctifies us, or God in three persons. Upon this there is no universal acceptance in our days, among Christian sects. We Rosicrucians have no hesitancy to put our faith in the trinity. In fact without it the world would make no sense, if it could at all exist. Our terminology may and should differ without impairing the truth. We know, that the term in the

Latin version *persona*, has reference to the mask worn by an actor in a Greek drama. In the Greek version, the term *ousias*, may mean either substance or reality. The same holds true as to the Greek word *hypostasis*. In neither instance is there reference expressed or implied to an individual. Therefore to us, who are the inheritors of the wisdom of the ages, the word *person* carries the idea of appearance, manifestation, or attribute. At once it becomes immaterial whether we speak of three persons and one God, or three manifestations of the same one God. He is always the same who stands ever revealed, yet always hidden behind the mask of his threefold nature, the inorganic, organic, and the spiritual world. Above all, in all, through all, He in whom we live and have our being, is worthy of our entire love and adoration. Perhaps we will never know all of the secrets of the trinity, but we do know, as the creed implicitly affirms, that light, life, and love rule the universe.

The Torch

Finally, the conclusion is that we are by no means at the end of the journey. Man is still in the process of evolution. These facts must be borne in mind. Our todays include all of the tomorrows. Successively as Rosicrucians we must carry the torch.

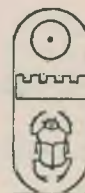
All that has been presented here is the writer's sincere attempt to resolve his own doubts and to show others that the truths and implications of the Nicene creed are in line with the teachings and records of the Rosicrucian Order. Others may arrive at such a goal in other ways. To one, divine truth may come through laws of nature, to another by way of the sciences and the arts, to another it may present itself in directly sensible forms. Through

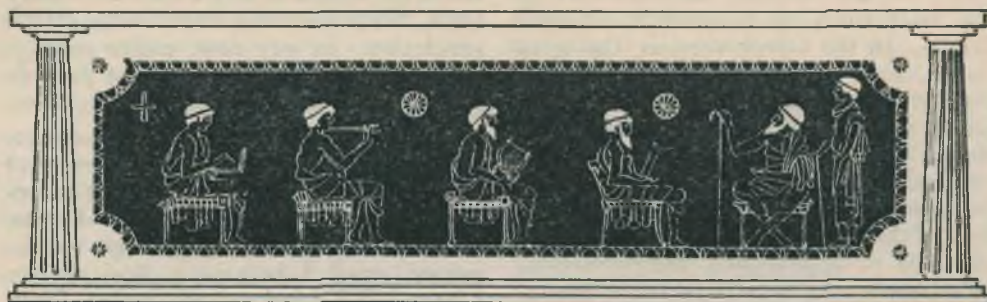
whatever medium such experiences may come, they must not contravene divine revelation. In any case, entire submission to the divine teacher must precede the exercise of our spiritual faculties.

What I have said to you, represents in parabolic form a spiritual journey of mine, which I have good reason to believe is coming to its close. Like Dante, I found myself in a gloomy woods, astray, until I became a Rosicrucian. I have left behind me all doubts, fears, sorrows, and skepticism. I have found happiness, assurance, and peace profound, and I want others to know of it and share it with me. For we must travel together upon the path outlined for us. I can see far off the reddening dawn of the sun of righteousness, heralding the coming of the new age. Truly it can be shown that like unto the Master whom we revere and are trying to emulate and show to the world, we must suffer persecution, even in our own households. But we need not be faint of heart, for we know that beyond the cross and in apparent defeat lies glorious victory, providing we follow where He leads in the way of service: "love God and neighbor; do good unto them that persecute you." I submit that this must be the way, engendered by a contemplation of the truths contained in the creed. And after all, this is why He came with healing in His wings to a sick humanity. Therefore I maintain it to be our sacred duty, collectively and individually, to lead mankind forward. Forward, past the swamps of sectarianism in religion, race or color, past the chasms of pride, prejudice and bigotry, past the rocks of selfishness and hate, into the new age, where in the realization of our common brotherhood we may find strength to reconcile differences, and heroic courage to dwell in peace.

YOU CAN HELP

All members of the Order can give valued service to the organization at this time by taking a few minutes for careful distribution of literature. These attractive folders bring the organization to the attention of many individuals. It is particularly helpful this year, with so much travel, that literature be available in various centers of travel and other places where it will be found and read. Request from the Extension Department an assortment of literature which you may help to distribute.





SANCTUM MUSINGS

FALSE STANDARDS OF VALUE

By THOR KIMALEHTO, Sovereign Grand Master



THE CAUSES which create much unhappiness in daily living are due to false standards. Many young returning servicemen are finding it difficult to fit themselves into the picture somewhere in the present economic situation, or in even determining the type of occupation into which to enter. It still remains a fact that young people, in considering what field of work to go into, are influenced for the most part by financial prospects only, or a white-collar situation. Fundamental qualifications and adaptability are often considered to be of secondary importance. Socially, much is forgiven the man who succeeds in making a fortune. Physicians are estimated by the public on the basis of their outer manifestations of wealth. They are considered successful if they have achieved an expensively equipped office in the right neighborhood and if they can afford a good car, a secretary, and a nurse. Few people will trust themselves to a man in humbler quarters. A profession is evaluated by the financial returns that may be expected. Until the scale of salaries was raised in the school systems of some of the larger cities and in some of the colleges, teaching as a profession was impossible for a married man. He could not marry and support a family on the

meager salary paid. A man needed considerable moral courage to enter the teaching profession for the reason that he really loved to teach.

This false standard of values penetrates every section of society. Architects and builders furnish a flagrant example. Many of them have no regard for either beauty or utility. Profit is their only aim. They do not look upon their work as a form of service to their fellow citizens. Their one aim is speculation, quick financial returns. Beautiful sections, like river fronts and ocean fronts, become potential slums from the very beginning because buildings of such shoddy materials and careless workmanship are constructed. No effort is made to build gardens. No effort is made to utilize the newest devices advocated by the architectural societies. No effort is made to individualize homes. Rows upon rows of houses are built, one exactly like the other, one right next to the other, and immediately that section of the community loses individuality and beauty. It is only a question of time when that street becomes a slum area. Although a man lives in a house of his own, he has no privacy. The windows of one house look right into the windows of another. A row of such nondescript houses would bring more immediate returns than a few well-constructed, individually designed houses with plenty of garden

space, fresh air, and sunshine. During war times necessity may be an excuse for cheap mass-construction, but not under normal conditions.

Banks have been called the temples of our country. They are a reflection of the mercenary spirit of our country and times. In the smallest town the bank is a beautiful, well-constructed, stone structure, while the churches are unpretentious and inconspicuous. In marriage, men cynically remark that it is just as easy to fall in love with a rich girl as with a poor girl. Women, too, are guilty of considering money superior to character. Children are taught to admire superficial attractions rather than solid virtues.

World War II, the attendant rationing restrictions, and now the post-war chaos, have taught us that money is a false god, an idol with feet of clay, and that wealth in material form is an illusion. No matter how much money one may have, it is practically impossible to buy what one wants or needs. A false standard is a snare and a delusion. To build your life upon false values is to build a house upon sand. The first storm creates havoc. To rely upon false values for security or happiness is to rely upon the reed of Egypt: "It pierceth the hand of him who leaneth upon it."

To make money alone, or success at any price, the guiding star of life is to court bitter experiences. Of course, many people will heed no warning. They prefer to learn the lesson of life through personal experience, but it is often the hard way. They may need the lesson of setting up false standards and finding them leading to the desert spaces and quagmires of life. The applause of the multitudes proves empty and of brief duration. The glamour proves to be tinsel. The publicity and the glare of the arc lights prove intolerable. Friend can no longer be differentiated from foe. All bow subversively before the glitter of gold and the sounding brass of fame.

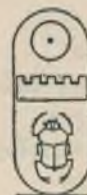
We often try to avoid or run away from unpleasant conditions and experiences, but it is useless. The same condition will affront us again and again, sometimes in a slightly altered appearance. The objective lesson for us to learn remains and must be taken up

and transmuted before inner peace and outer conditions of life become harmonized. Let me give you an illustration from life. A young woman, a member who was a conscientious student, could not bear the mental dullness of her mother, and continually criticized her for lack of perspective, planning, and performance. This critical attitude finally grew into a positive hatred of her mother, and finally the daughter left home to get away from this confusion and untidiness. A year or so after, this young woman married a man of a mental temperament similar to her mother's. In fact she stepped from the ashes into the fire. The point I want to make, in the lesson to learn, is that persons, places, and things are illusionary realities. They may appear to you as actualities, but they are only nature's by-play, and exist exclusively in your consciousness. This young woman's mother and her husband were Cosmic means, or tools, through which she must learn her lesson. By this attitude of intolerance and feeling of superiority she attracted and, like a magnet, drew to herself those conditions and things from which she tried to run away.

Some people call "having an eye to the main chance" being practical. If trees are judged by their fruits, then human actions must be judged by their consequences. Being truly practical, therefore, will mean considering ultimate results. He who finds that his money has been won at the cost of health, integrity, friendship, and kindness has not proven truly practical. He finds that every subjective power has atrophied, every natural, wholesome instinct in life has lost its appeal, and his personality has shrunk to a shadow of what it might have been.

A Planned Life

What is a truly practical course of life? It is a life planned with the maximum satisfactions. It means developing one's potentialities to the utmost. It means love of beauty and nature. It means laughter, friendship, and love. It means a well-rounded existence. It means ideals and aspirations to keep one young. It means a feeling of oneness with all nature, a feeling of unity with all mankind and all life, a feeling of being at home in the universe. He



who works for self alone, he who ruthlessly seeks wealth or fame, he who can ride roughshod over others cannot feel at one with nature, man, or God.

We do not underestimate the importance of money in our modern economic system. It is impossible to live without money. We also realize the need of a certain degree of success in any field of work—without it we experience a sense of inadequacy and frustration—but the days of great fortunes are practically over. It is true that enormous fortunes have been accumulated by corporations and individuals through war contracts and profits, but these also will soon dwindle to nothing. The time is rapidly approaching when cooperation will be the keynote and not exploitation and profits. The time is already here when a man must seek not how much he can make for himself, but how much he can make of himself. Instead of increasing possessions, he must increase the avenues of expression and appreciation.

Mistaken Values

The average human being is a pitiable creature. His desires are so utterly physical and worldly. He is shortsighted. A consequence that is not immediately apparent does not exist for him. In the presence of the most beautiful mountain scenery of the world he can waste his time in indoor pastimes. His intellectual capacity is so limited that a book cannot hold his attention. One sensational newspaper or magazine supplies all the nourishment his mind requires. He can sit through the most insipid motion picture program two or even three times. (I do not mean those who are trying to keep warm or cool, as the case may be, or who have nowhere else to go.) The life of the average human being is like that of an automaton—breakfast, work, dinner, a newspaper or a movie or a radio program, and then to bed. The whole wide world of thought, culture, music, art, science, and philosophy does not exist for them. The value of a book or of a play is estimated by the royalties it has netted its author. Science is valuable only as an adjunct to business. Art means objects for sale. Time to them is something to be killed. To be practical means to be thoroughly materialistic. To be alone is a calamity.

These people, because they form a large section of our population, have a definite influence on newspapers, magazines, radio programs, the school system, and the whole social and political structure of our country. They make it difficult for those of broader vision to give out the fruits of their genius and experience. Their capacity for receiving is definitely limited. Their lives are meager, barren, and unilluminated. They have no craving for inspiration, unconditioned joy, and ideal love. Religion is merely ritual and ironbound dogma. Music is a jazz orchestra. Art is a comic strip in the newspapers, or an animated cartoon in the movies. Song means crooning and dance means "the jitterbug."

How unutterably poor and limited! What poverty in the midst of immense riches! Friends, in this materialistic and narrowly practical world and generation, we are all in danger of succumbing to our environment and reverting to this primitive, limited vegetative existence of mere animal comfort. It is easy to adopt false standards when they are the standards of the people among whom we live. It is easy to underestimate the value of all that is good and beautiful when no one about you seems to appreciate those qualities. It is easy to be satisfied with a small degree of development when everyone around you has even less.

Leadership

As Rosicrucian students, we are and must be leaders. We must set the example. We must create the milieu. We must influence the cultural atmosphere of our circle. Everyone who develops himself lifts the race with him to that extent. To develop yourself is to raise your own vibrations. To raise your vibrations is to influence everyone who comes into contact with you. The tendency of the body of a lower rate of vibration is to endeavor to reach the higher rate of vibration. It is only a question of time no matter how slow the progress may seem. Also, thought is contagious, and it is only a question of time for thoughts held frequently enough and intensively enough to permeate an entire community.

Our population is every bit as intelligent as that of ancient Greece that pro-

duced works of beauty in philosophy, drama, sculpture, and architecture; as that of the Italian Renaissance that gave us Raphael, Michael Angelo, and Leonardo da Vinci; as that of Queen Elizabeth's time that gave us the plays of Shakespeare. Compulsory education, the press, the motion pictures, and the radio have stimulated the intelligence of our population. There is no excuse for isolation, bigotry, prejudice, and

narrow-mindedness. The proper equipment is in existence. Only one thing is necessary—a raising of standards, an opening of heart and mind and soul to all that is true and good and beautiful. It is necessary to discriminate between eternal values and false values. In short, the need of our age is education FOR LIVING, not merely for MAKING A LIVING.



The Secrets of Prehistoric Monuments

By J. CLEMENT



NOTE: The following is an article translated from a European occult and esoteric magazine known as *Revelations*, a publication used by occultists and mystics, associated with many of the European orders, for publicly expressing their views. Permission has been granted for the translation of various of these articles and for republication in the *Rosicrucian Digest*.



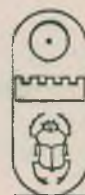
NEITHER the mystery of their surroundings nor the general ignorance regarding the history of their times, should minimize the value of these prehistoric monuments to us. Difficulties of interpretation and doubts as to their age should not justify the absence of interest with which these monuments are so often associated. The esthetician, M. Auguste Choisy, says: "Prehistoric art seems to include all of the others as its germ."

The scholars who began, a little over a century ago, a systematic study of the remains of the men of prehistory inter-

preted such artifacts in conflicting ways, which resulted in much perplexity. We can say, however, that the monuments which are left to us, notwithstanding the researches of archaeologists, have not revealed all of their secrets.

In his search to discover the key to the religious architecture of historical time, the historian receives much help from the writings left by the priests, for the benefit of the masses.

The most reliable method of finding such key, one giving the best guarantee at least, is the ethnographic approach. This consists of making comparisons in space by which we may deduct solutions from various periods of time. For example, there are frequently found at



the base of funeral monuments, the origin of which is lost in the night of time, skeletons folded with their knees against the body. Just why are they in this position? What is meant by it? Is it accidental, purposeful, symbolical?

In discussing the significance of the posture, three explanations have been advanced:

(1) that the body was so buried to economize in burial space;

(2) that the position of the body imitated the one it had before birth in the womb of its mother, and was, therefore, placed in such position in the womb of its foster mother, namely, the earth, so as to be prepared for rebirth into another existence;

(3) that the corpse might have been bound before its burial to prevent its coming back to torment the living.

The scientific and ethnographic method followed today in trying to find a solution to such problem is to look for a people whose customs and manner of living and development may parallel in some respects those of the ancient peoples. A study, then, is made of their religio-superstitions in order to come to an understanding of the architectural remains and customs of the ancients.

The third explanation, mentioned above, namely, that of binding, has been accepted officially by science. Before proceeding with our general subject, it is best to consider a little further this acceptance of the binding of a body. It must be realized, of course, from numerous facts and indications, that prehistoric man believed in an *afterlife*. Therefore, since he had religious inclinations, can we find in any of the existing religions a germ of thought which would explain why the primitive man had bound the interred body?

The Christian religion, for example, teaches that the origin of cemeteries dates back from the time of Abraham, who purchased the field of Hebron, in which stood a double cave. In this cave, the allegorical bodies of Adam and Eve were said to be buried—in a *sitting* posture. Their feet were in a lower cave, and the upper part of the body was in an upper cave. Esoterically, the lower limbs of the body are said to connect us with our planet, and the upper limbs to connect us with the astral world, and so, we see why the allegorical bodies of

Adam and Eve were so placed in the cave of Hebron.

Again, there is also a parallel between the binding of the body and the practice of mummifying it. In ancient Egypt, according to some interpretations, a body was mummified for the purpose of binding the soul to its material envelope. If it seems that we are ascribing to primitive peoples, those who buried the bodies of the deceased at the foot of a monument, too great a degree of thought and too profound a conception of religious ideals, let me remind the reader how much there is in the culture of these primitive peoples indicating that they did have a highly developed and organized society in which such religious conceptions could have well existed.

The fact that they quarried, transported, sometimes long distances, and set up enormous megalithic blocks, weighing hundreds of thousands of kilograms, shows a well-organized social development. Their surgical knowledge was also well advanced, as is proven by the discovery in their sepulchres of many crania which had been trepanned. Their craft and pictorial art, the carved and realistic pictures discovered on the walls of caves, invite admiration in modern times. Again, I wish to say that I have just cited these examples to show the application of human genius in primitive society. In fact, primitive society often possesses that spirit of *synthesis* which we greatly lack today in our world where excessive specialization frequently brings about a dissociation of primordial current ideas.

The anthropologist, M. Al. Bashmakoff, says in his study of the "Alignments" of Carnac (Brittany): "The religious idea is generally accepted as the essential motive for the erection of innumerable stones in regular rows, that present at Carnac, a spectacle unique in the world. Nevertheless, one generally forgets that the religious idea in very ancient civilizations, is not separate from the ensemble of the dominant preoccupations that could be qualified as 'public' or 'ideals.' Thus how could one figure out a motive for social organization, political and family legislation, the gathering of people in a common interest, or even the astronomical observations for the regulation of

agricultural life of the nation, without having the religious idea intimately bound to all ideas above the satisfying of individual appetites?"

The megalithic monuments, those composed of large, rough stones, usually of enormous size and weights, are classified as menhirs, dolmens (covered alleys), cromlechs, and alignments. The menhir of Locmariaquer, in Brittany, for example, is called *Men-er-Hroeck*, or *Rock of the Fairy*. It is a single stone, 75 feet high, 15 feet in diameter, and weighs 210 tons. The locations of these megalithic monuments form a chain from India to the ends of Europe. The menhirs are a kind of obelisk, and yet they do not appear to be funeral monuments. From their variable dimensions one can ascribe to them a different signification. The large, isolated ones might be directional posts of necropolises, or, again, relays giving direction of such fields of rest for the dead. Smaller menhirs might be the remains of megaliths used in the construction of the dolmens, or covered alleys. Some scholars, however, believe that the erection of the large menhirs is connected with ancient litholatry. Whatever they may represent it is certain that the erection of a menhir, such as *Men-er-Hroeck*, required thousands of workers and the work could only have been accomplished under a theocracy or oligarchy. It must have been intended for purposes other than to provide simple material needs. The remains of these upright stones are found in many countries of the Semitic Orient, and it is interesting to compare their existence with some of the sayings of the sacred books of the ancients.

One reads in *Genesis* that Jacob, to commemorate a dream, set up a stone that he had used as a pillow. He poured oil on it and said: "This stone, that I have set up for a pillar, will be named *the House of God*." That sentence gives a religious significance to the erection of the menhir.

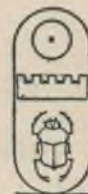
When Laban made his alliance with Jacob, that alliance was sealed by the erection of a stone, which was a testimony in this instance.

We find that the erection of menhirs, or pillars, were used as boundary signs in antiquity. In *Genesis XXXI*, Laban declares: "Behold this heap, and behold

this pillar—be witness, that I will not pass over this heap to thee, and thou shalt not pass over this heap and pillar unto me for harm." It is to be noted that the use of a menhir as a boundary stone is accepted throughout the sacred books of the Hebrews. *Exodus*, *Leviticus*, and *Deuteronomy* confirm in writing the precepts of that mysterious "sacred tradition" antedating Moses. It is known that the stones to be used for the "Holy of Holies" had to be rough stones, just as taken from the quarry. They were not to be fashioned by any tool, which, it was believed, would alter their sacred character.

For example, in the Ten Commandments we read: "Thou shalt not make unto thee any graven image or any likeness which is in heaven above, or that is in earth beneath, or that is in the water under the earth." Again, in *Leviticus XIX*: "Turn ye not unto idols, nor make to yourselves molten gods." Also, in *Deuteronomy IV* we read: "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt *yourselves* and make you a graven image the similitude of any figure, the likeness of male or female."

The dolmen consists of vertical stones, supporting flagstones, laid flat across them like a table with legs. Some authors have suggested that a dolmen was used as an altar for religious ceremonies, during which bloody sacrifices were performed. The table, or altar, they say, is frequently surrounded by a depression, like a little trough, to direct the blood towards an opening, under which the sacrificer places himself to be asperged, or sprinkled by the liquid. This hypothesis often omits relating that the blood of the living beings was thought to help magicians materialize the spirits. It was believed that being impregnated by the mineral salts of the blood helped in the formation of a visible ghost. Regardless of the gruesome use of such structures, one cannot help but admit that it contributed to grand architectural developments. In our mind's eye we can visualize, dominating a throng of primitive, credulous people gathered together on an open plain, one of these enormous table-like



structures, or dolmens, onto which trickles the blood of the victim who has just been immolated. Fumes of various scents arise from surrounding flames as a homage of absolute adoration and submission to the celestial powers. Under this dolmen, or sacrificial table, stands the priest or sorcerer, clothed in the strange sacerdotal robes of his office. At the proper solemn moment before the vast throng (who were possibly under collective hypnosis) the blood was permitted to drip into the eyes of the priest. It was believed that this enhanced his mediumistic powers and made it possible for him to produce supernatural phenomena.

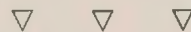
On the other hand, the reading of the sacred scriptures gives us another explanation of the dolmen. In *Exodus XX* we read: "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for, if thou lift up thy tool upon it, thou hast polluted it." This would seem to indicate that it was to be used as an altar, but no troughs or receptacles for receiving sacrificial blood were to be hewn into it.

In *Deuteronomy XXVII* Moses commands: "It shall be when ye pass over Jordan that ye shall set up these stones, which I command you this day, in Mount Ebal, and thou shall plaster them with plaster. And there, thou shalt build an altar unto the Lord thy God, an altar of stones: thou shalt not

lift up any iron tool upon them. Thou shalt build the altar of whole stones; and thou shalt offer burnt offerings thereon unto the Lord thy God."

However, it must be admitted that actually a dolmen is also a type of megalithic tomb, because at the base there are often found the remains of human skeletons. These are sometimes accompanied with food and arms, destined to help the dead in accomplishing their great journey, and to defend themselves against malefic spirits. Here, however, we find a contradiction to the previous hypothesis. In the practice of binding the dead, the living were supposed to try and protect themselves from the return of the dead. The custom of placing arms or weapons alongside the dead, conversely shows a desire to maintain in the hereafter the solicitude that their relatives had for them on earth. In other words, the weapons and arms, were provided for the dead so that they might care for themselves rather than try to restrict them by binding.

I will add, however, that a real fear of death cannot be credited to races of men who possess advanced knowledge of the mysteries of the future life. These early cultures were obviously interested in the mysteries of the future life, as indicated by the ruins of the religious monuments which they left behind and of which we, in this article, have examined a small part.



There are two things about my life at which I never cease to marvel: the Cosmic laws I have violated through ignorance—the Cosmic laws I have obeyed in ignorance.—*Adjutor*

NEW YORK RALLY

An invitation is extended by the New York Chapter to all members, who are able to do so, to participate in their annual rally which will be held October 4th to 6th.

An elaborate program is planned, including lectures by Frater Erwin Watermeyer, of the Technical Department of AMORC, special motion pictures, convocations, and a Ninth Degree Temple Initiation. All members in the vicinity of New York will enjoy this three-day rally. Registration for the rally, not including the Initiation, is one dollar. The New York Chapter address is as follows:

250 West 57th Street
New York, New York

*The
Rosicrucian
Digest
September
1946*



Temple Echoes

By PLATONICUS, F. R. C.



LIFE is a lonely vigil, often a solemn heartbreak. It can be alternately tragic and comic, with experiences closeknit into a succession of profound realizations.

Suffering, says the Rosicrucian book of wisdom, *Unto Thee I Grant*, is the golden cross upon which the rose of the soul unfolds. The issue is not whether man shall suffer or not. He cannot escape some suffering, for it is an inevitable condition of earthly existence. The issue is, how shall man *respond* to the calamities, perils, misfortunes, pain, and misery which life affords at one time or another to most of us?

The materialist has little to call upon save, possibly, an innate courage or an audacious spirit that will not be broken. Increasingly during and since the war, thousands are literally drowning their sorrows and personality conflicts in alcoholic beverages. Perhaps never in the world's history have so many persons consumed so much liquor as in our own time. This is an index of moral confusion and despair, also of the failure of orthodox religion to lift mankind from the futility of materialism to the heights of dynamic spiritual conceptions.

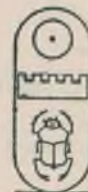
The mounting crime wave is indicative of a sick society, and of other thousands of individuals who can find no constructive challenge in the game of life as played by the majority. War is

a quintessence of suffering, not only for its physical pain and hardships, but also for the loneliness and anxiety it brings to so many, and its cruel aftermath of moral and social disruption.

Mystical philosophy beckons to man with a *constructive* and *positive* response to his suffering. It says to man: Yes, you will undoubtedly suffer in this life, but it need not be in vain. Life is not a futile groping in the dark for a God who is nonexistent. Your trials and tribulations, rightly understood and interpreted, can help to lift your consciousness to realms wherein a realization of the Divine Being is possible. Suffering is often a process of denudation, of stripping away from man what does not truly belong to him. Much of material life is shot through with errors and illusions; in separating ourselves from error, we can come closer to truth.

The average person is at times overwhelmed with a feeling of loneliness. This feeling can be terrifying, and has driven many to drink, dope, crime, and even self-destruction. For the mystic this frequent loneliness in the world is a source of strength, for it helps to build a conscious relationship to God, to the Divine Self within.

Wonderful and necessary as are the finer human relationships, they cannot be wholly fixed or permanent. Transition severs the closest mortal ties, and the vicissitudes of life weaken and dissolve other associations of personality. God alone is our unfailing companion and friend, Whom nothing can take



from us, if we would hold to Him. The ideal of divine companionship overshadows the sweetest human associations. One might rephrase an old saying, and simply affirm that man's best friend is his God!

Mysticism, then, lifts up the lonely heart, and bids the alone to waft its way to the Alone. No experiences are evil if they result in bringing us closer to the God of our highest conception. Suffering, pain, hardship, loneliness, and all the tribulations of life can be transmuted into positive worth if they facilitate our return unto God. Such is the final purpose of life, and whatever participates in that purpose holds the potentiality of goodness. Along this path lie the supreme *consolations of mystical philosophy*.

* * *

Winner of the 1946 H. Spencer Lewis Memorial Award for "outstanding accomplishment and personal growth" during the Rose-Croix University session was Soror Georgie Anna Melke of San Jose. The professors of biology and mystical literature particularly commended her accomplishment and growth in those courses.

Honorable mention was given by the faculty vote to Frater Edwin A. Falkowski of Milwaukee, and to Soror Christine Heis of Cincinnati. Congratulations to these three students for their achievements at RCU!

* * *

With this issue the *Temple Echoes* column enters its fourth year of existence. Lots of water has slipped by under the proverbial bridge in the past three years, and so much lies ahead!

Your columnist is leaving the sunny southland of Southern California, after a pleasing sojourn in the Santa Clara Valley of Heart's Delight, and is going east to New York via Montreal, Canada.

New York City and environs, along with greater Los Angeles, represents an exceptionally fertile field for mystical philosophy. American culture seems to have reached its most elaborate expression in these two great cities; commerce, trade, and finance have developed enormously, which has given support to the arts, science, and philosophy.

As the "missionary" work of the Order takes us to Washington, Philadel-

phia, Baltimore, Boston, and other Eastern cities, these monthly thoughts will continue to reflect personalities encountered along the way, and a mystical interpretation of scenes and events.

* * *

The editor of the *Rosicrucian Digest*, Soror Frances Vejtasa, comes from a pioneer family of North Dakota. Her father came from Moravia, Austria (which later became Czechoslovakia), to Nebraska as a young man, and then moved by covered wagon to the Northeastern part of North Dakota. There he married, and Frances was one of several children in a happy rural family.

An intellectual hunger developed within her in childhood, leading her in a quest for knowledge through the public schools of the Midwest and finally to five universities and several evening schools. She financed her own education by working as a secretary, and later as an executive assistant. For a number of years she intermingled experience in teaching, curriculum building, and school administration, with activities in the business world.

Her driving hunger for knowledge gradually took on spiritual dimensions, and she searched everywhere, investigating many religions and philosophies. The receipt of her degree from the University of North Dakota carried with it, she says, a disappointment, for still she had not received the knowledge that seemed more precious and desirable than anything life could offer.

In 1927 Miss Vejtasa met an AMORC member, a teacher friend who loaned her copies of the old *Mystic Triangle* and discussed with her some leading ideas of Rosicrucian thought. In 1929, after further intellectual disappointments in the teaching profession, she determined to apply for membership in the Order. She states candidly, "It was the last straw; all my idols had been shattered."

For Soror Vejtasa the genius of AMORC lay in expanding her views in science and the creative arts, and in *unifying* them with mysticism. Finally she understood the composition of matter, and its relation to consciousness. The laws of vibrations filled many gaps in her world view.

Dr. H. Spencer Lewis, late Imperator of AMORC, encouraged her literary expression. He published her first poem in the *Rosicrucian Digest*. Later her fine book of poems, *Prairie Phantasy*, was added to the selected volumes of the Rosicrucian Research Library.

In 1944 Soror Frances Vejtasa was invited to join the staff of AMORC as editor of the *Rosicrucian Digest* and director of the Order's editorial department. She has given of herself without stint in the service of the Organization, often working long hours at night in writing special stories and studies for the Child Culture Institute.

A labor of love recently was her course in "Creative Writing," given at the Rose-Croix University. This one-hour elective was exceedingly popular, and many students have stated their desire to see it expanded into a full-time curricular offering of the University.

Soror Vejtasa brings excellent qualifications to her course. She has contributed poetry and prose to numerous magazines, besides being the author of a splendid book of verse. She is a member of the National League of American Pen Women, past president of literary and poetry organizations, and an honorary member of the International Mark Twain Poetry Society.

She sees creative writing taking its natural place with creative art and music, for the same fundamentals energize each mode of expression. Writing, to her, is like composing; it empties one and sets the soul at peace through a profound release of creative energies. She delights in the choice of words, in word imagery and picturization to create a mood or atmosphere. As in art and music, one must strive for originality of expression, she feels, for the subtle flow of thought which will produce a desired emotional effect in the reader.

Soror Vejtasa aspires to do more and more creative writing herself, and in so doing to inspire her students to equal accomplishment. Her desire is to have science, the arts, and mysticism flow in a symphony of accord through the inspired medium of creative literary expression.

* * *

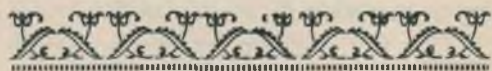
The noted Socrates is said to have developed the habit of consulting his

"Dæmon," or inner spiritual voice and preceptor, on all critical occasions. An ancient historian relates that on one occasion the Greek sage stood immovable for twenty-four hours while his consciousness was en rapport with higher realms.

Socrates was a worthy exemplar of the life of Divine Reason and Will. The inner resources which he consulted so freely are equally available to us, if we seek and cultivate them. There is latent within each human being an *infallible inner principle* or guide. This *inward monitor* will subtly point the way for the perplexed individual, if properly sought and heeded. It will sometimes indicate a path of action far into the future; at other times it leads only from day to day and hour to hour.

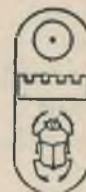
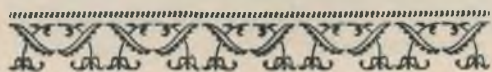
We cannot hope to know all that lies ahead of us. Who among us would have the supreme courage to face his future if he knew all of it? It is a wise Providence that shrouds so much of futurity in mystery and hope. Human nature has a wonderful capacity to put aside and forget the unpleasant, and to dwell upon what is hopeful and constructive in the future.

The Cosmic works in the social realm through men and women. This inward monitor or guide is a symbolization of the Voice of God. We can form no wiser habit than to consult frequently in spiritual meditation our inmost divine faculties, for through this channel we attain progressive illumination, a Cosmic mission is indicated for us, and we are privileged to become in action as well as in aspiration Deputies of God—human instruments of Divine Will and Love upon this earth.



MODESTY

As a plain garment best adorneth a beautiful woman, so a decent behavior is the greatest ornament of inner wisdom.—*Unto Thee I Grant*





“I Wish to God I Could Pray”

By HENRY ALBERT PHILLIPS
(Taken from Fall, 1944, issue of *Your Personality*)



SOME years ago, I motored Floridaward in company with a man who—in the eyes of the world—had achieved about everything in “the more abundant life.” As a part of one of his gestures to seem independent of his great wealth and position, we stopped for the night in a hotel in a small town. We occupied the only vacant room.

While my friend sat up in his bed reading, as was his nightly habit, I knelt down and said my prayers, as was mine. When I had finished I found him staring at me with a peculiar expression.

“I wish to God I could do that—pray,” he said almost dejectedly.

“But you just have prayed—when you said those words. A prayer is only a wish to God.”

“Oh. Is that all you have to do? I’ll try it sometime.”

This was a great concession, for he was anything but a religious man.

“On whom do you rely and lean then, in your daily life?” I asked.

“On whom?” He thought for a moment. “On nobody—but my money and my brains.”

“You depend on them for everything? Then it must be to them that you wish, you hope and—you pray? I mean for all help, for always and always?” I asked earnestly.

He hesitated. “No. Because, some day—”

His unspoken words implied that there came a time when brains and money failed.

A dozen times perhaps, since I was a child, have I missed kneeling and saying my prayers before I lay down to sleep at night. My wife and I say our prayers side by side every night. When my grown son visits us, he joins us. For those few moments we know that we are united, as nothing else on earth can unite.

To me, prayer is less an ecclesiastical formality or a doctrinal gesture, than a normal complement to or functioning of my daily life span. I eat, I work, I play, I pray, and I sleep. I feed myself and my family, I work for my boss, I play with my friends, and when I have communed with or prayed to my Maker, I take my rest. I call it a day.

When I say “a prayer to God,” I mean your God. Jehovah, if you are a Jew. Allah, if you are a Mohammedan. Buddha, if you are a Buddhist. The Great First Cause if you are an agnostic. I am thinking of God unceremoniously—in the kitchen, in the workshop, in the slums, in the fields. I am thinking of God also in our time of need—in a business depression, in a pogrom, or in a war. At such times, we need something we can’t get from ourselves.

I have no thought of God as an Easy-mark. God may perform miracles, but I was never a beneficiary in any of

them. Sometimes I have asked His help to attain the impossible—I mean the impossible as far as my finite impotence was concerned. But I never asked the improbable, because I believe God is a rational, sensible Being. "You can't go to Hebben befo' you die!" the darkies sing. The hard-headed, hard-fisted old Puritans had the right idea too: "Praise God!—but keep your powder dry!"

I could quote many instances of the concrete results of prayer in my own life. Here's one:

When I was a youth of twenty-one, standing on the threshold of my brightest hopes and ambitions, my first year at college was interrupted by my being carried off to the hospital with a malignant disease in my eyes. In the operating room that night, I overheard the eminent Dr. Peterson, head of the Ophthalmic Hospital for the Blind, New York, pronounce my case hopeless. In diagnostic councils this was equivalent to God decreeing that I was to be blind!

My last recollection was praying fervently to God to be delivered from such a catastrophe.

When I recovered consciousness, I learned that one staff doctor had dared to disagree with Dr. Peterson. On his dynamic plea, the proposed operation to remove the first eye in an effort to save the second was postponed in order to try out a new French treatment.

Both eyes were saved and healed, by God's help. I firmly believe, however, that He would not have lifted a finger had not the doctors and nurses worked day and night for seventeen days, irrigating my stricken eyeballs every twenty minutes. It took us all to do that job—God, the hospital people, and me, working like the proverbial Trojans. You'll find the case and its treatment and cure quoted somewhere in the medical journals, as a therapeutic "miracle."

"But, is prayer reasonable?" I have heard people ask.

Maybe not, according to many theories and books beyond my understanding. By comparison with them, God becomes simple and prayer matter-of-fact. Prayer is no subject for public dissection or argument, but a matter of personal experience.

However, here is one of those practicable and "working" examples so often demanded, recently exposed to the front-page attention of the whole world.

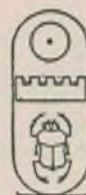
An airliner on her way to Bermuda fell into the sea. One of the very latest triumphs of scientific materialism crumpled up, like a moth that had approached too close to the flaming sphere of the Omnipotent. The passengers and crew members, riding high, wide, and handsome in the heavens, suddenly found themselves foundering in an angry sea. They were both helpless and hopeless. All worldly aid and scientific assistance seemed inadequate. Peril, with dire struggle and suffering, allotted them but a few hours of life.

It took one brave woman to bring their common thought out into the open. She said, "Let us all pray together, and ask God's help."

Some of those imperiled people had never prayed. They all joined hands and they joined hearts and they prayed and sang to God. Their faith became so implicit under the leadership of that woman of faith, that for hours they were raised above bodily suffering and physical exhaustion in the never-flagging efforts of the strong to save the weak. All agreed that they would have perished had they not prayed as they worked. "We worked like hellions all the while we prayed," one of them reported.

Evidently God demands cooperation.

By the same token—only a million-fold greater in time, in lives, in suffering—what is it that has kept the Jews one people with an unbroken tradition for more than two thousand years? Though driven out of their native land and scattered like chaff over the face of an unfriendly world, they were never drawn closer together than today. Persecuted throughout centuries and herded into ghettos, martyred and exiled, families battered down and children separated—only to rise again in unison. How? Not through the operation of any physical or political law expounded by wisest Jew or Christian. Theirs is rather a Law of the spirit. No matter how far apart they be, in the flesh, they have always remained welded together spiritually by one faith with prayer.



The world is full of that sort of thing, if you want to take the trouble to find it.

I have heard many people say that they could do without prayer. I merely ask, Why do without one of the greatest blessings of intelligent life?

I'm sorry for all of those who wait until they are on their deathbed to say, "God help me!" when they might have been enjoying His help all along.

Take, for example, the most common instance wherein I always find prayer efficacious. Failure, at some time or other, is the common human collapsing point. If we admit that failure is final, it becomes a catastrophe. Abraham

Lincoln said, "I considered my failures only steppingstones in my preparation for life." Lincoln, by the way, always prayed long and hard over his many so-called failures.

The worst thing about failure is that it causes our friends to fail us.

Now, we wail, if we only had a friend who would never fail us when we fail! Just there is where prayer comes in doubly strong. For we have a friend.

He has helped me to help myself to rise and go over the top more than once. And He can help you—if you ask.

Life

As we place each milestone along the road of life, there is a feeling of achievement, a sense of accomplishment, in the knowledge that we have left behind a marker to guide those who follow. Yet, withal, the side lanes look attractive and arouse a pioneering curiosity in the being of those who later and for the first time travel this way. Little do they know of the dread morass of disappointment which is the result of deviations from the Posted Thoroughfare.

The youth (our children) of today are an inquisitive lot. They are not satisfied that their elders have reached the ultimate in knowledge. They wish to progress further, and this is a good sign, but their progression should be along and to the unmarked extension of the way already laid out. Thus it not only becomes necessary for us to place a milestone for guidance but also to police these established landmarks as well, so that there may be no digression from the orderly path of life.

Then, too, in order that we may fulfill our obligation as parents and counselors to the Citizens of Tomorrow, it is necessary for us to seek the aid of that which will assist us most expediently in the accomplishment of our duty. The selection of playmates, the trend of thoughts, the inclinations and ambitions of the rising generation during the hours spent away from school and from home are a serious consideration, for these are the hours of transgression, unless a realization of what is right and wrong has been inculcated in the mind and consciousness of the children and unless this realization has become a part of their personality.

A nonsectarian youth organization called the *Junior Order of Torch Bearers*, sponsored by the Rosicrucian Order, AMORC, gives special emphasis to these maturing minds and bodies, in that through a unique method of specially written instruction, graded to meet the needs of the individual age of the member, there are presented fundamental laws of nature and of life in such a way as can be readily understood by the youth of today. And, as understanding invariably leads to adoption, these junior members soon develop a love for all living things and all people, and a broad tolerance for all nations and all religious creeds; and further they develop creative thinking, good morals, initiative, resourcefulness, self-reliance, and leadership.

You may have more information about the Junior Order of Torch Bearers by writing to:

SECRETARY GENERAL, JUNIOR ORDER OF TORCH BEARERS
Rosicrucian Park, San Jose, California

*The
Rosicrucian
Digest
September
1946*



THE WONDER WORLD OF CHILDHOOD

Children of all ages and climes are bound together by a universal love of playthings and an inquisitive spirit of investigation into the world which is always new. Egyptian toys, thousands of years old, are still fresh sources of interest to Barbara Jean Lobrovich and Gilbert Newton Holloway who, on their recent birthday, came to the Rosicrucian Egyptian, Oriental Museum to view these playthings used by children of the Nile, long ago.

The SECRET DOCTRINES OF JESUS

A message that never reached the people!

DOES the Bible actually contain the unadulterated words of Jesus the Christ? Do you know that from 325 A. D. until 1870 A. D., twenty ecclesiastical or church council meetings were held, in which man alone decided upon the context of the Bible—what it should contain? Self-appointed judges in the four Lateran Councils expurgated and changed the sacred writings to please themselves. The great Master's *personal* doctrines, of the utmost, vital importance to every man and woman, were buried in unexplained passages and parables. "The Secret Doctrines of Jesus," by Dr. H. Spencer Lewis, eminent author of "The Mystical Life of Jesus," for the first time *reveals* these hidden truths. Startling, fascinating, this new book should be in every thinker's hands. It is beautifully bound, illustrated, of large size, and the price, including postage, is only \$2.50 per copy.

ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park, San Jose, California





Member of
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Ordres et
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THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

AMORC TEMPLE

Rosicrucian Park, San Jose, California, U. S. A.
(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction
Ralph M. Lewis, F. R. C. --- Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. R. C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

ARIZONA

Tucson:

Tucson Chapter, 135 S. 6th Ave. Mrs. Lillian Tomlin, Master; Mrs. Lucille Newton, Sec., 1028 N. 3rd Ave. Sessions 1st and 3rd Fri., 8 p. m.

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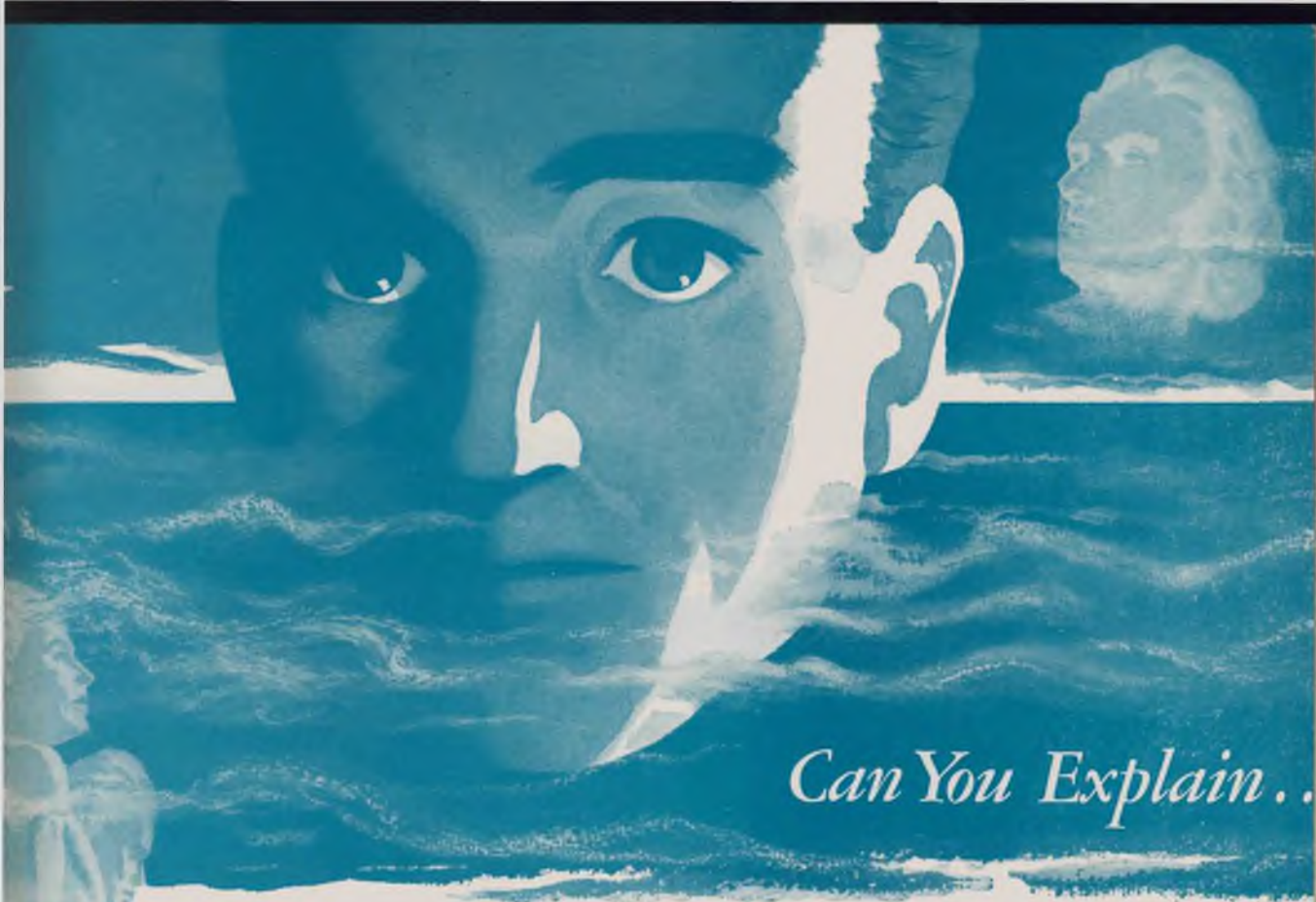
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